Mawdudi On
EDUCATION

By

Sayyid Abul A'la Maududi

Translated & Edited

By

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Preface

The rise or fall of a nation depends upon its younger generation. The fate of a nation is inextricably linked with it and, therefore, the men at the helm should pay due attention to its upbringing and training. The survival of the cultural values of national life and its hopes and aspirations crucially depends upon how they bring up the younger generation. They will be able to safeguard their cultural heritage, if they succeed in handing over it to their progeny. Otherwise, they will lose their cultural identity and the ideological foundation of the country will gradually weaken. The younger generation will, no doubt, survive physically but it will cease to maintain its distinct identity. If a nation wants to survive culturally, it should provide training to its younger generation in such a manner as to make it the custodian of its traditional values.

The Muslims, all over the world, are bound together by a common culture and faith. They have a distinct code of life, regulating their individual as well as communal lives. They will emerge as a potent force in the world if they regulate their temporal as well as spiritual lives in accordance with the teachings of Islam. Otherwise, theirs will be life-in-death existence.

Centuries old monarchy, colonialism and the autocratic rule of their own people have brought about moral and spiritual degeneration of Muslims

throughout the world. To retrieve them from this degeneration, it is high time that the Muslim Ummah restructured its educational programme along Islamic lines, fulfilling the contemporary needs as well. By virtue of such an educational programme, the future generation will become the torch-bearers of Islamic values and play an effective role in the contemporary world. An education system, which is either purely traditional or secular, is an anathema for Muslims. The challenges of modern times call for reconstructing the edifice of our educational programme on such a foundation as to fulfil our spiritual as well as temporal obligations. Today we need an education system which can produce, what the late Sayyid Abul 'Ala Mawdudi said, "Muslim philosophers, Muslim scientists, Muslim economists, Muslim jurists, Muslim statesmen, in brief, Muslim experts in all fields of knowledge who would reconstruct the social order in accordance with the tenets of Islam" (A New Education Policy And Its Plan for Muslims, P.32-33)

About half a century from now the late Sayyid Abul 'Ala Mawdudi strongly advocated the cause of an Islamic education system in his addresses and writings. They were compiled in Urdu in a book form entitled *Ta'leemat* which has since then run into several editions. To our regret, the Muslim Ummah has not hitherto benefited from this book. Our educational programme continues along secular lines. Consequently, the Muslims today are the most humiliated community in the world. And should they persist in following the same educational programme

as bequeathed by their colonial masters, they will not be able to recover from moral and spiritual decadence.

The English rendering of this book is intended to acquaint the English readers with the late Sayyid Mawdudi's views apropos of Islamic education. My thanks are due to Mr. S.M.A. Rauf, formerly assistant professor, department of English, University of Baluchistan, and presently associate professor and chairman, department of English, International Islamic University, Islamabad, for the English rendering of this book. But for his keen interest and hard work, it would not have been possible for us to bring out the English version of this book. May Allah reward him for his efforts to the cause of Islam!

We shall welcome suggestions, if any, from the readers to further improve this book.

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Translator's Foreword

Mawdudi on Education is an English rendering of Maulana Sayyid Abul 'Ala Mawdudi's celebrated book *Ta'leemat,* which is a collection of articles and speeches extending over a period of about 30 years. Although Maulana Mawdudi wrote these articles 50 years ago, the rationale of his education policy holds good even today. Education is a matter of crucial importance for an ideological state.

The Maulana's analysis of the moral and spiritual decadence of Muslims cannot be questioned. The baneful impact of secular education is manifest all around us. There is hardly any department of life which is immune from its corrupting influence. Persons holding the highest public offices resort to corrupt practices. Hypocrisy, opportunism and selfishness have become the hallmarks of Muslims all over the world. Although Muslims constitute one-fourth of the total population of the world, they have no voice in the comity of nations. They are the most humiliated community in the world. Secular education is, therefore, an anathema for Muslims. If they want to regain their lost glory, they must bring about revolutionary changes in the educational system raising it on a sound Islamic footing.

I would not be surprised if modernists describe the Maulana's educational programme as unrealistic. Farsighted persons have often been decried as myopic

and visionary. These modernists, prejudiced as they are, cannot appreciate anything which has an Islamic character. About such people the Qur'an says: "As for those who have rejected (these things), it is all the same to them whether you warn them or not; they are not going to believe. Allah has sealed up their hearts and ears and covering has fallen over their eyes, and they have the severest punishment". (The Qur'an 1:6-7)

Mawdudi On Education is not an exact replica of the original. Translation is a difficult task, especially when difference in the genius of two languages is vast. While Urdu is a language of over-statement, English is a language of under-statement. Literal translation would have conveyed no more than the outer shell of the original. I do not claim competence in either of the two languages, and the English rendering of the Maulana's *Ta'leemat* is a modest attempt on my part. In translating this book, I have kept as close to the original as possible.

I am deeply indebted to Miss Carla Grissmann, Director, English Language Centre, University of Baluchistan, for her ungrudging help and co-operation during the translation of this book. Despite her heavy engagements, she read the manuscript and suggested many valuable changes. May Allah reward her for this kind gesture!

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Dhul- Qi'dah 11, 1408 (H)
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The Main Drawbacks of Our Education System

As early as 1935 there was increasing concern among the Muslim intelligentsia of the subcontinent about the pernicious influence Muslim educational institutions were having on the community of students, undermining their religious faith to the point where they were gradually becoming atheists or advocates of alien ideologies. The Muslim elite was especially concerned about Aligarh University[1] which, it stated, had been producing a large number of graduates steeped in heresy and agnosticism. When this complaint became widespread and a systematic campaign supporting it was launched in the national press, Aligarh University set up a committee to look into the matter and suggest measures to rectify the situation. After prolonged deliberation, the committee concluded that the wave of atheism and secularism engulfing the students could be deterred by prescribing a heavier dosage of Islamiat in the existing curriculum.

In the August 1936 issue of Tarjuman-ul-Qur'an[2] Maulana Sayyid Abul 'Ala Mawdudi examined at length the remedial measures suggested by the committee and pointed out the main drawbacks of the existing education system, underlining the need to eliminate them.

In its last annual meeting in April 1936, the Muslim University recognized the need to cultivate a true Islamic spirit among its students, as well as the need to reorganize the teaching of Islamiat and other branches of Islamic theology in our education system. As far as modern humanities and sciences are concerned, the other universities of the country already offer facilities which are at least as good as those at Aligarh. There was no need, therefore, to establish a separate university for Muslims. The primary consideration in establishing Aligarh

University was to provide an opportunity for Muslims to benefit from modern learning without losing their Islamic identity. It was precisely for this reason that Muslims felt obliged to set up a separate university for themselves, since the existing government colleges and universities did not cater to their needs. However, if their own university cannot cater to their needs, if this university produces graduates similar to those being produced by other universities of the country, if this university also produces facsimile Englishmen and devotees of composite Indian nationalism or atheistic socialism, what was the need, then, to establish a separate university for Muslims at the cost of millions of rupees?

This issue should have been given due consideration at the time of laying the foundation of the institution. Those who conceived the idea of a separate university for Muslims should have clearly envisaged the aim and scope of such an undertaking, as well as the means to be employed to realize their objectives. Unfortunately, they utterly ignored these considerations; they had no conception of the structure and the distinctive features of a Muslim University. This lack of forethought led to the establishment of the same kind of university as those in Agra, Lucknow or Dhaka. To justify the Muslim nomenclature of the university some components of Islamic education were included in the syllabus, yet the administration and overall functioning of the university offers no evidence that it was really intended to be an Islamic institution. It is possible that

the founders of Aligarh in their first flush of enthusiasm and exultation could not afford the time to clearly formulate a policy on which to build a university following an Islamic pattern. It is indeed strange that the planners of our education policy, in spite of the fact that fifteen years have elapsed since the founding of the university, have still not bothered to ask, even once, if this institution was going in the right direction and fulfilling the purpose for which it was created. From the outset, there have been indications that it is neither being run along the Islamic lines nor is it producing the intended results. The students leaving Aligarh are hardly distinguishable from those of other universities. They are completely devoid of Islamic character, Islamic spirit and Islamic conduct; Islamic thinking and outlook is altogether lacking in them. The university cannot claim the distinction of having produced any students whatsoever who have the vision and ideals of a Muslim; it cannot boast of even a negligible minority of students who possess the ability and academic competence to infuse a new spirit of life into the Muslim ummah, or who could at least render some significant service to their community. Unfortunately, a sizable number of Aligarh alumni have become so completely de-Islamized that their existence poses a real threat to Muslims and Islamic culture. Not only are they bereft of Islamic spirit, but they have totally deviated from it. Not only are they apathetic towards religions; they have also become antagonistic towards it. Their scepticism eventually culminated in denial and now they are in open rebellion against the fundamentals of Islam. Recently

a young graduate from the Muslim University itself who narrowly escaped apostasy has referred in a personal letter to the conditions obtaining there. The letter was not meant for publication nor specifically written to describe the conditions at Aligarh. Recounting his own mental evolution, the writer of the letter states:

"In Aligarh I encountered communism which is the ultimate consequence of westernization, as well as a firm indifference to Islam. At first I did not consider westernization a potential threat. But my experience at Aligarh revealed the truth to me. A considerable number of people at Aligarh have turned to apostasy and they have become eloquent preachers of communism. The teachers belonging to this group have an unwholesome influence on the students. They lure all the intelligent, promising and new students into their net. The people inspired by this alien ideology profess that they have the interests of the poor, the peasants, and the workers at heart. But their extravagance and self-indulgence belie this claim. Communism, being a world movement, serves as a convenient mask to hide their moral perversity, heresy and loose thinking. I also was deluded into believing that communism was an unauthorized edition of Islam. But through a comparative study of communism and Islam, it dawned on me that the two are completely antithetical to each other."

This statement amply demonstrates that the very purpose for which Sir Syed Ahmad Khan[3], Muhsin-ul-Malk[4], and others, founded this university and in

the construction of which the Muslims of the subcontinent participated with enormous zeal and fervour, has been defeated.

What would you say about an engineer who manufactures a car that instead of moving forward goes backward and who cannot detect the defect involved? There are probably few, if any, such mechanical engineers, but unfortunately there are a large number of similar engineers in our education system who lack a depth of vision as well as a sense of direction. This is evident in the fact that the academic institution they established was supposed to produce students steeped in the Islamic spirit, yet it yielded results contrary to their expectations and it has continued to do so until today. In spite of this, they have failed to discover any structural defect in their scheme.

The university court has now come to realize that: "one of the primary objectives of the Muslim University is to inculcate the spirit of Islam in its students."

To help achieve this objective, it has set up a seven-member committee with the following terms of reference: "To examine the pros and cons of the issue and to recommend such modern and advanced techniques for the instruction of Islamiat and other branches of Islamic learning as are compatible with contemporary needs and by which Islamic education can be imparted more effectively."

It is indeed a commendable step and the architects of our education reform deserve to be complimented. It is not too late for them to acknowledge their past lapses. The matter may still be amended if they admit without reservations that their education plan has gone awry and failed to achieve its purported goal. Even now if they were inclined to rethink their erratic policy, I would gladly consign the past to limbo and extend my full cooperation to the task of rebuilding the educational edifice. But I doubt their sincerity, for they still persist in their hard-headedness and refuse to call a spade a spade. They still look over the problems casually and whatever anxiety they show does not seem to stem from any deep conviction.

May Allah that my apprehensions prove to be wrong! In view of my past experience I cannot help entertaining these doubts.

When the progressive degeneration of Muslims during the past two centuries gave rise to serious political upheavals in the middle of the last century, some saviours appeared on the scene to rescue the sinking ship of the Muslims. That was not the time, however, for profound deliberation. There was scant time to build a new and durable ship to replace the battered one. The only concern then was how to save the Muslim nation from utter annihilation. The saviours engaged in the task of national reconstruction fell into two distinct groups: traditionalists[5] and modernists[6]. The first group took up the task of reconstruction along a traditional pattern; whereas the second group leaned heavily on

modernism to steer the Muslims towards their destination. However, these improvised measures succeeded only in averting the immediate crisis. To persist in adhering to these measures now that the actual crisis has been overcome, is unwise and betrays lack of judgement. Neither traditionalism nor modernism can lead Muslims to their cherished goal. The advocates of traditionalism cannot compete with the advanced nations of the world unless they shake off their conservatism. The advocates of modernism, with all its glamour and innovations, cannot provide an infallible formula for the future of Muslims.

A true guide or reformer is endowed with a penetrating insight, with exceptional competence to undertake the task of *Ijtihad**, with a thorough and comprehensive grasp of Islam, and he takes the most appropriate and direct action to meet the exigencies of the moment. Those who follow such a reformer are traditionalist. However, there are traditionalists who continue along the same course of action regardless of whether or not it is relevant to the present. They are still bent on treading the same path laid out by the earlier reformers, even though circumstances and history have radically changed. We should now devise new measures to meet the demands of the times by having recourse to *Ijtihad* as well as long-term and clear thinking.

Unfortunately, there are no *Mujtahids* in either of

* It connotes 'the analogical reasoning' the religious scholars resort to in order to resolve the issues about which there is no clear direction in the holy Quran and Sunnah, in such a manner that it does not conflict with the teachings of the holy Quran and Sunnah. (Tr)

those groups. If someone from among the traditionalists were to engage himself in the task of *Ijtihad*, his efforts would remain limited in scope. To reconstruct the entire social order along the principles of *Ijtihad* would be beyond his capabilities. By introducing mere fragmentary reforms into the existing education system he is able to delude the people into believing that the old system has assumed a new structure and personality. By the same token, there are modernists who, even though they know that the education system they have adopted is an alien one and is causing incalculable damage, continue to tinker at it by introducing some components of Islamic education. By this, they also deceive themselves as well as others into believing that the system they are pursuing has assumed a stronger Islamic character.

How long will this blind traditionalism and pretensions to *Ijtihad* continue? We survived the first cataclysm in 1857, and the second one is close at our heels. In India another political revolution is in the making. Preparations for a more serious conflict among the nations of the world are astir, a conflict which may turn out to be a far more terrible revolution than the one expected in India. Muslims, being in a state of moral and religious decadence, will not be able to withstand even the slightest tremor of such an upheaval, the static traditionalism to which they still subscribe will not survive the threatening storm of modern times. As for modernism, it is even more dangerous than rigid conservatism. I fear that the very first blast of the storm will ostracize the

modernists from the Muslim community and that they will be condemned to a slow yet inexorable asphyxiation (Unless Allah wills otherwise). It is therefore time that Muslims got rid of both traditionalism and modernism and rebuild their educational structure along a purely Islamic pattern which conforms to the needs and requirements of the modern world. The administrators and teachers on whom the success of an education system depends must needs be imbued with the true spirit of Islam.

The *raison d'etre* of the education movement which arose in Aligarh under the leadership of Sir Syed Ahmad Khan was to enable Muslims to meet the challenges of modern times, to equip them with a modern education in order to safeguard their economic and political independence, and to make them efficient administrators so as not to lag behind the advanced nations of the world. Although this movement was not an unmixed blessing, there was hardly any time to formulate a clear and firm education policy. Nor was the time propitious for the execution of such a policy. To keep up with the demands of the times, Muslims were, therefore, obliged to enter the system in force at the time. To counteract the corrosive influence of this education, some components of Islamic education which had absolutely no relevance to contemporary education were incorporated into the curriculum.

This, however, was a temporary arrangement to meet the calamity which loomed on the horizon. The circumstances which called for such an arrangement

have now changed. In the wake of this movement we have no doubt achieved some material prosperity, yet the spiritual loss that we have sustained far outweighs the worldly gains. This education system has produced "brown Englishmen," "Anglo-Mohammadans," and "Anglo-Indians." The upper and middle classes of our community, which constitute the most influential segment of society, have been completely carried away by western civilization. Consequently, they have no scruples in bartering their faith and conscience for a few social positions and titles. The question is: should we maintain the same education policy? If so, what justification is there for the existence of Aligarh University? The other universities in India are already engaged in breeding Anglo-Mohammadans and Anglo-Indians. Why, then, have a separate university for Muslims? If we are, in fact, keen on changing this state of affairs, we must diagnose the ills of the prevailing system and strive to remedy them.

There is no compatibility between western and Islamic education and culture; as a matter of fact, the two are opposed to each other. This being so, if you disseminate modern western education – which is essentially secular in character – indiscriminately among the younger generations, they will eventually come adrift from the moorings of Islam. If you teach them the philosophies which negate the existence of God in the universe, if you teach them sciences which disavow metaphysical reality and are only concerned with physical reality, if you teach them history, political science, economics, law and other social

sciences which are, both in theory and in practice, repugnant to the spirit of Islam, and if you bring them up under the influence of an alien culture, how can you then expect them to develop an Islamic spirit, outlook and character? The traditional mode of teaching the Qur'an, the *Hadith* and Islamic jurisprudence has now become anachronistic; this kind of instruction does not accord with modern education and hence it does not serve any fruitful purpose. Moreover, the mere inclusion of the above ingredients of Islamic learning in the existing curriculum cannot give a sufficient Islamic identity to our education system.

To ensure the Islamic character of Aligarh University, the first and foremost task is to review the western humanities and sciences and to bring them into line with the teachings of Islam. It is extremely injurious to retain these western subjects indiscriminately as part of the university syllabi, because they leave an indelible imprint on the impressionable minds of the students who then give credence to every western thought and philosophy. The critical faculty of our students remains dormant; and should it develop in some of them, it comes only after years of intense study and usually too late for them to undertake any demanding intellectual work. Our education system, therefore, must be reorganized so that students become active participants in the learning process and so that their critical insights are sharpened. They should be trained to evaluate western learning critically; this critical evaluation should be made strictly from an Islamic point of view, so that the

students can discriminate between the specious and the genuine aspects of western learning.

Likewise, Islamic learning should not be taken verbatim from the old exegetical literature; it should, rather, be cleansed of the adulterations of later writings and remoulded on the immutable principles of Islam. For this purpose you will not find a ready-made syllabus. You will have to start from scratch. The old and traditional commentaries of the Qur'an and the *Hadith* have outlived their usefulness. They do not provide adequate guidance in teaching the Qur'an, the *Hadith* and Islamic jurisprudence today. Law, economics, philosophy, history and the other branches of knowledge being taught at Aligarh should be reoriented in accordance with the fundamental principles of Islam. Furthermore, teachers should be thoroughly immersed in the Qur'an and the *Hadith*.

Last but not the least, the academic staff should be purged of heretics and westernized elements. There is no longer a dearth of persons who have insight into the various branches of modern learning and at the same time the vision and perspective of a practicing Muslim. Fortunately, a group of such intellectuals now exists in India whose services could be used to reconstruct our education policy following the tenets of Islam.

You may say that the colonial rulers will not allow such an education policy to be adopted. This is partially true. You must ask them: of the two groups – the orthodox Muslim or the die-hard communist –

which one do they prefer? Of these two evils, they are obliged to choose the lesser. The English must bear in mind that if they persist in their unremitting hostility towards Islam they will be unable to combat the rise of communism in India, which could prove to be the last nail in their coffin. To forestall such a situation they must allow the Muslims to emerge as a potent force inspired by the spirit of Islam. It is this force alone which could stand as an impregnable wall against communism in the subcontinent.

NOTES

1. *The Mohammadan-Anglo Oriental College (MAO) established in 1878 was subsequently upgraded to Aligarh Muslim University in 1920. This university was originally meant for Muslims only, but later on it became interdenominational, providing admission to Hindu students as well. Although named the Muslim University, it soon lost its Islamic complexion because the entire structure of its curriculum was designed after modern secular institutions. [Tr.]*

2. *Tarjuman-ul-Qur'an, a monthly journal in Urdu, was first published in 1931 in Hyderabad, Deccan, India. It was founded and edited by Maulvi Abu Muhammad Saleh. Six months later the late Maulana Sayyid Abul 'Ala Mawdudi took over as editor-in-chief, and subsequently he became its sole proprietor. He remained its editor and patron until his death. When his health began to fail he was joined by the late Professor Abdul Hamid as co-editor, who later took over as full-time editor.*

   After that the responsibility of editing the journal was taken over by Naeem Siddiqui, at that time he was a member of Jama'at-e-Islami, and prominent scholar of Islamic theology as well as contemporary western thought and the author of some 24 books on various subjects. After Naeem Siddiqi Qazi Hussain Ahmad former chief of Jamāt-e-Islami Pakistan took over the charge of the

editorship of this esteemed journal. Presently internationally acclaimed economist and one of the pioneers of the idea of Islāmic economics Professor Khurshid Ahmad is its editor. Back in May 2011, for some internal reasons, its name changed and the word Ālami was added now it is Ālami Tarjumanul Qurān. Since 1947 the journal has been published at 5-A, Zaildar Park, Icchra, Lahore. Syed Hussain Farooq Mawdudi, son of Maulana Mawdudi, remained its printer and publisher for a long time. The purpose of the journal, as its title indicates, is to disseminate Qur'anic teachings. It has consistently maintained this objective even in the face of great difficulties. [Tr.]

3. *Syed Ahmad Khan (1817-98). Born into a noble family of Delhi, he joined the service of the East India Company in 1839, but remained attached to the court of the Mughal emperor, Bahadur Shah Zafar, who conferred upon him several honorific titles. The MAO College which was subsequently elevated to the status of Aligarh Muslim University owes its existence to him. Being a modernist, he wanted to retrieve the younger generation of the Muslim elite from what he described as "medieval obscurantism" by providing modern education at this university. Sir Syed Ahmad Khan was famous for his loyalty to the British and for his religious radicalism. He described the British rule in India as "the most wonderful phenomenon the world has ever seen."[Tr.]*

4. *Mahdi Ali Khan (1837-1907), commonly known by his title Muhsin ul-Mulk conferred upon him by the Nizam of Hyderabad in appreciation of his services, was a close associate and later successor of Sir Syed Ahmad Khan. In 1899 he became the secretary of MAO college, Aligarh, but soon quit this office because of opposition from Sir Anthony MacDonnel, the Lieutenant Governor of the United Province. Throughout his life Mahdi Ali Khan remained loyal to the tradition of Sir Syed Ahmad Khan and was opposed to Pan-Islamism. He favoured religious instruction at primary and secondary levels, but he felt that at tertiary level it would be redundant.[Tr.]*

5. *Traditionalists allude to the scholars of Deoband. Muhammad Qasim Nanotawi and Rashid Ahmed Gongohi, who were opposed to Sir Syed Ahmad Khan's religious liberalism, established a*

seminary at Deoband (Dar-ul-ulum Deoband), a small town in the district of Saharanpur (India) in 1867, to preserve theological erudition. The students at this seminary were taught traditional theology to the exclusion of modern humanities and sciences. The Deoband scholars were anti-fundamentalist and were in favour of Muslim cooperation with the Hindus and the Indian National Congress. [Tr.]

6. *Modernists allude to Sir Syed Ahmad Khan and his followers who borrowed heavily from modern secular education. [Tr.]*

A New Education Policy and its Plan for Muslims

In reply to its questionnaire, this proposal was sent to the committee set up by Aligarh Muslim University to re-examine its curriculum with special reference to religious education. Although the proposal was addressed to Aligarh Muslim University, the policy outlined in it applies to all Muslim educational institutions. Whether it be Aligarh[1], Deoband[2], Nadwa[3] or Jamia Millia[4], the education system operating at these institutions has become obsolete and irrelevant. It is therefore imperative for these institutions to review their education policy in accordance with contemporary needs; otherwise, they will outlive their usefulness.

It is indeed gratifying that the Muslim University Court has become aware of the need to cultivate the Islamic spirit among its students. The decision to set up a committee for this purpose is a step in the right direction. The Muslim University Court certainly deserves praise from concerned Muslims for this fitting albeit belated action.

I have examined the relevant papers, including the questionnaire, which was sent to me by the University. I feel that the Committee has started from the wrong premises, namely, that the problem of orienting the students towards Islam can be resolved by simply revising the curriculum of Islamic education. This is an incorrect assessment of the problem. The solution of the problem does not consist in modifying the syllabus itself but in restructuring the entire education system. The Committee should, therefore, examine the problem in a correct

perspective and extend its reforms to cover a wider area. To reorganize the entire education system is undoubtedly a challenging task, yet it is worth undertaking.

My proposal is divided into three sections. In the first section, I have critically examined the present curriculum of the University and pointed out its basic flaws. In this section I have also suggested the education policy that the university should adopt in the interest of Muslims. The second section deals with proposals to remedy the situation; the third discusses the implementation of these proposals.

I

The education system currently in force at Muslim University is a curious mixture of western and Islamic elements which are quite incompatible. Because of this incompatibility the existing system has lost its academic value as well as its relevance to either of the cultures. In spite of this amalgam, the two systems in fact remain apart and move in opposite directions, overwhelming the students with doubts and uncertainties. The Islamic point of view aside, even from a purely academic standpoint the synthesis of two altogether different and diverse elements is unnatural and cannot yield any positive results.

From a purely Islamic point of view, the blending of two contradictory ideologies in our education is undesirable. In the first place, such a fusion *per se* is injudicious; in the second, the two education systems

are not in equal proportion. In the existing system, Islamic instruction has become subservient to western instruction. Western learning enjoys a privileged position in our educational set-up because of its contemporaneity and the cultural predominance of the ruling power. Moreover, it is accorded the same status in our university system as in the universities established to promote western education. Eventually Muslim students become susceptible to western thoughts and philosophy. They gradually begin to fit into a western mould, to the point of judging everything by western standards. Islamic values and culture are held in contempt, since they do not accord with their western counterparts. Along with this, the environment of Muslim University plays a significant role in strengthening the western impact on the students. The influence of western culture and society is writ large on the milieu of this institution; dress, manners and conduct, moral attitudes, sports, etc., they all bear the stamp of the West. Compared to this, Islamic learning occupies the most insignificant position in our education system. It has dwindled into insignificance, firstly, because of the cultural and political decline of Islam; secondly, because the traditional literature of Islamic education is antiquated and out-of-date; it does not appeal to the contemporary mind and offers no solution to the problems we confront in this modern age. To cap it all, there is no practical effort, no lively interest, and no congenial atmosphere which could revive the interest of the people in Islamic education. Because of the imbalance between western and Islamic education, the latter has proved to be ineffective in

promoting Islamic values among the students, making them vulnerable to the influence of western culture and thinking. In the face of this, Islamic education has become an object of ridicule or, at the most, it is respected as a remnant of the past.

I apologize for my frankness. Nevertheless, I feel obliged to state my views without reservation. To my mind the religious and secular education policies at Muslim University are far from satisfactory. They tend to weaken the students' faith in the efficacy of religion. Even religious education, ineffective and outmoded as it is, cannot neutralize the impact of western education on the students. They are ultimately alienated from their religious roots. Under the existing system you cannot expect any other result. If you expect the students to become true Muslims under the prevailing circumstances, it would be tantamount to expecting something miraculous and against the laws of nature. If a few students of this University manage to preserve their Islamic identity, it cannot be attributed to the blessings of the education at this institution but to their own inherent spiritual strength and unshakeable religious faith. Exceptions such as these are not, however, exclusive to Muslim University. They are to be found even among the graduates of Indian as well as European universities, which are essentially secular in character.

Under the circumstances, mere revision of the Islamic studies syllabus would be an exercise in futility. It would only intensify the conflict between westernization and Islamization and students would

feel assailed by conflicting ideologies. They would eventually be divided into three distinct groups: first, those who are thoroughly tinctured by western thinking, irrespective of whether their westernization makes them devotees of Indian nationalism or atheistic socialism; secondly, those who are inspired by Islamic ideology, regardless of whether they remain so or gradually become alienated under the influence of westernization; thirdly, those who are neither wholly westernized nor wholly Islamized.

Neither from an academic nor from a national point of view is the concourse of such heterogeneous elements beneficial. A university which produces such students cannot justify its existence. It is undoubtedly a heavy strain on the collective finance of Muslims to have established a university which has lost sight of its avowed goal and which is steadily producing students who are ultimately exploited to work against us. From the foregoing discussion two things become clear. First, the blending of divergent philosophies in any education system is basically wrong; secondly, as far as Islamic education is concerned, such an amalgam no matter in what proportion undermines the very foundation of Islam.

Now I would like to suggest an education policy for the University.

Needless to say, a university, or any other educational institution, must remain subordinate to some cultural entity[5], and project the culture to which it is committed. To promote education devoid of some

definite ideology has never been the *raison d'etre* of any education system in the world. Every institution plans its education programme according to the ideology and culture to which it is committed. Now the question is: Is Muslim University established to patronize Islamic or European culture? If it is intended to promote western culture, there is no justification to call it Muslim University, nor is there any need to include Islamiat as part of the curriculum. If, on the other hand, it aims at promoting Islamic culture, the entire structure of the University needs to be overhauled to make it consistent with the Islamic spirit and culture, so that it may emerge as an important seat of learning devoted to safeguarding as well as promoting Islamic values.

Since Muslim University in the present situation is a handmaid to western culture, mere reinforcement of the syllabus with Islamic studies, as I said earlier, cannot transform it into an Islamic institution. It should be borne in mind that Islam, unlike Christianity, does not admit of dividing education into two watertight compartments, that is, religious and secular. Islam is not confined to only creed and ethics. Rather, it encompasses the entire gamut of our life. Hence, Islamic education cannot be isolated from secular education. Islam provides guidance to man in conducting his life in such a way as to achieve peace, honour and dignity in this life as well as in the hereafter. To this end, it sets his thinking in the right direction and shapes his moral character in a particular way; it lays out his rights and privileges and prescribes a code of conduct for his communal

life. In brief, Islam offers guidance in every sphere of life. Because its code of conduct is altogether different from those of other religions, Islamic culture has assumed a distinct character and the survival of Muslims depends on adhering to it. Thus the term "Islamic education" (Islamic *deenyat*) becomes absurd if it does not accord with the totality of life. The religious scholars who fumblingly apply their Islamic learning to the field of education and the ever-changing problems of life, have become obsolescent. Similarly those religious divines who profess their faith in Islam and yet think in un-Islamic terms and build the edifice of life on un-Islamic foundations have also outlived their usefulness. Islamic culture owes its decline mainly to these two groups of religious scholars who have been dominating our community for a long time. It is mainly because of them that the disintegration of religious and western education has set in. If you want to revive Islamic culture and compete with the modern world, you will have to re-establish the broken relationship between the two. But this reintegration should not be done in such a way as to make Islamic education subservient to western education. Religious education should, rather, assume the dominant position in the education system, so that it may become a guiding spirit and absorb the best aspects of western learning. Thus you would be able to produce Muslim philosophers, Muslim scientists, Muslim economists, Muslim jurists, Muslim statesmen, in brief, Muslim experts in all fields of knowledge who would reconstruct the social order in accordance with the tenets of Islam. They would exploit the resources of modern civilization for

the benefit of Islamic culture as well as reinterpret Islamic thinking and ethics in the light of contemporary needs. Islam would then regain its lost glory and provide guidance to Muslims in all spheres of life.

This ideal should be the cornerstone of a modern education policy for Muslims. The world has much advanced since the death of Sir Syed Ahmad Khan. Should we still cling to the same education policy devised by him, it would be difficult as a Muslim community even to survive, not to speak of making progress.

II

Next I would like to discuss the *modus operandi* of how to execute the education policy outlined above.

1. As a first step, Muslim university should be cleansed of all vestiges of westernization. In order to preserve our national culture and heritage it is incumbent upon us to arrest the tide of westernization which is overtaking the younger generation. This penchant for western values in fact reflects a slavish mentality and inferiority complex. Western influences which initially manifest themselves in dress, manners and conduct and a social milieu as a whole, gradually envelop our whole personality, colouring our thinking and outlook. We become so completely enslaved to these foreign values that hardly any trace of our national dignity remains. In the face of

this, the survival of Islamic culture is virtually impossible. Abstract principles or ideals alone cannot keep a culture alive, unless these ideals are abided by in everyday life. If there is no practical manifestation of these ideals in the cultural life of a nation, this culture dies a natural death. Hence the first prerequisite is to invest the environment of the University with a truly Islamic spirit. The students should be so oriented as to make them proud of their national culture and heritage. Their intellectual and moral training should enable them to make the best use of their potential to raise their national culture to the highest pinnacle of perfection.

2. Teachers are the principal architects of education. On them depends the training of students along Islamic lines and the generating of an Islamic spirit in them. It is an incontrovertible fact that most of the academic staff of this University are oriented towards the West and the embodiment of anti-Islamic values. It is foolhardy to expect them to build the edifice of an Islamic education and to generate an Islamic awareness among the students. Under the circumstances, the handful of teachers in the department of Islamic Studies cannot work miracles. They alone cannot give an Islamic direction to the students when the academic staff in all other disciplines is either non-Muslim or pseudo-Muslim. The students are thus exposed to the influence of atheistic and morally decadent teachers and become mentally subservient to un-Islamic thinking and philosophy. While recruiting members of the

academic staff Muslim University should ensure that they are not only experts in their respective fields but also practicing Muslims. Under special circumstances, however, the University could requisition the services of non-Muslim teachers in the particular field. But normally the University should prefer teachers who, besides being experts in their respective fields, are also committed to the objectives of this institution.

3. Since Arabic is the language of our culture, it should be introduced as a compulsory subject in the University curriculum. This is the medium through which we approach the Qur'an and the *Hadith*-the fountainheads of Islamic teaching. Without knowledge of Arabic, educated Muslims will not find direct access to the Qur'an or the *Hadith,* a handicap which would inevitably impel them to depend on translations. Because of this, they would be unable to develop a thorough understanding of Qur'anic teachings or attain insight into Islam. That today's educated Muslims do not have even a smattering of Islam is evidenced by the many errors they make in interpreting Islamic injunctions. In the event of provincial autonomy, the Indian legislative assembly is likely to be empowered to legislate social reforms. If that happens and the Muslims are represented by persons who are ignorant of the teachings of Islam and subscribe to western ethics, norms of life and legislation, lawmaking in the hands of these representatives will not be in accordance with the tenets of Islam. This kind of legislation, instead of effecting social reforms,

would precipitate the decline of Muslims. We should not, therefore, overlook the importance of Arabic and treat it like any other language. It is inextricably interwoven with the fundamental objectives of Muslim University. In view of the pivotal role Arabic plays in providing insight into Islam, it must needs be included in the education programme of the University.

4. At secondary level at Muslim University[6], instruction should be provided in the following subjects:
   a) Faith: This course should contain interesting and convincing details about faith, which appeal to reason and common sense. Dull or obscure material should be eschewed. It should be impressed upon the students that faith in Islam is concomitant to belief in the divine manifestation of the universe, a belief which has a deep impact on our life.
   b) Ethics: In designing this course emphasis should not be placed on abstract principles of ethics but rather on such events from the life of the Prophet (Peace be upon him), his Companions (May Allah be pleased with them) and other Messengers of Allah (Peace be upon them) which illustrate ethical principles and bring out the essential traits of a Muslim and the pattern of life he should abide by.
   c) Jurisprudence (*Fiqh*): This course should be a study of the elementary yet essential injunctions of Islam pertaining to divine as well as human obligations and personal character. It is imperative for every Muslim to

be conversant with these injunctions. This course should not, however, deal with such minor juridical issues as are commonly found in the old law books, namely, how many buckets of water should be drawn from a well if a rat has fallen into it, and so on. It is important to acquaint students with the programme Islam sets forth for the community as well as for the individual Muslim, and how it helps to establish an impeccable society.

d) Islamic History: This course should remain confined to the life of the Prophet (Peace be upon him) and the Companions (May Allah be pleased with them). It should stimulate the students' insight into their religion and community and develop a genuine sense of respect for the Islamic brotherhood.

e) Arabic: Elementary courses of Arabic with readings from Arabic literature should be included in the syllabus.

f) The Qur'an: The Qur'an should be taught with a view to enabling the students to understand its simple verses and be able to recite some of them from memory.

5. At college level a compulsory curriculum, including the following subjects, should be devised.

a) Arabic: At intermediate level a general course in Arabic literature should be introduced to enable students to develop an average level competence to appreciate and comprehend simple texts in Arabic. At the degree level it

should be merged with the teaching of the Qur'an.

b) The Qur'an: i) At intermediate level a course in the Qur'an should be presented, dealing with the meaning of the text. This course should teach that the Qur'an is an authentic Book, free from interpolations, as revealed by Allah, and, therefore, it can be considered superior to other religious books; that the revolutionary teachings of this Holy Book have not only influenced the peoples of Arabia but those of the whole world; that it has a singularly distinct style and mode of argument; and that it does, in fact, have a central theme. Students must be acquainted with these basic facts about the Qur'an to disentangle their minds from any doubts about its authenticity.

ii) At degree level the entire Qur'an should be taught, to enable the students to comprehend the text by themselves. If the teachers do not enter into the highly scholarly commentaries and minor disputations, the whole Qur'an can easily be covered within two years.

c) Islamic Studies: This course should comprise an overview of the socio-economic-political systems of Islam. Students should know the ideological basis of Islam and its guiding principles, and how they shape the personality of an individual and the social life of the community, including the economics, politics and international relations, as well as the rights and obligations between an individual and society. This course should outline the limits

prescribed by Allah, how far a Muslim is granted freedom of thought and action within these limits, and what impact transgression would have on the Islamic social order. All these details should be comprehensively incorporated in the syllabus, placing them uniformly over a period of four years.

6. All the specialized fields of humanities and sciences should be approached from an Islamic point of view. Western learning *per se* may be beneficial, and Islam is not hostile to it. Insofar as respect for knowledge is concerned, there is no discord between Islam and the West. Islam's animosity is against westernization rather than western knowledge. Western thinking is by and large hypothetical[7]; it reflects the ideological bias of its people who view the problems of life from distinct standpoint. Western knowledge is not based on established truths. The West has developed a particular cast of mind, an intuition matrix in which hypothetical premises are incubated. On the basis of these unestablished truths it has built a special system of life, which the West regards as credible and valid. Islam is against this myopic approach to the facts of life. Islam is not hostile to the established truth of knowledge but to the unreliable intuition which moulds and distorts these truths. Islam views the problems from a different perspective; it has its own distinct concepts, an angle of vision, a starting point, an intuition matrix, all of which are diametrically opposed to the West. Islam deprecates western knowledge not because

scientific truths are being borrowed from it but because the western intuition matrix is also being adopted. On account of this the students drift from the anchor of Islam and become vulnerable to the deleterious influences of western ideology. The teaching of philosophy, science, history, law, political science, economics and other subjects, is so conducted as to persuade the students that the western theories are gospel truth. Research and reasoning also follow western lines. How is it possible then to bring them up as ideal Muslims in the face of such conflicts of interest? What can religious education, based on abstract principles which have no correspondence with scientific truths or the problems of life, accomplish? How can Islamic education be effective when students are consistently fed on thinking and philosophies that run counter to its principles? Here lies the genesis of the problem. When students are able to view this universe and the problems of life from the Qur'anic point of view, it may then be claimed that the Islamic spirit has been instilled in them. If not, they will be driven towards heresy, accepting the western knowledge unquestionably and their faith in Islam will be confined to mere observance of some rituals.

7. The courses leading to a Bachelor or Master of Theology degree have become redundant, and should be done away with. The special fields of Islamic studies should be merged with the related disciplines of western learning at the tertiary level. For example, Islamic philosophy, its history and the role of Muslims in the evolution of

philosophical thoughts should be integrated with philosophy; Islamic history and its philosophy, with history; Islamic law, especially those principles dealing with the social aspects of life, with law; Islamic economics, with economics; the political thoughts of Islam and its history, and the role of Islam in the evolution of modern political thought, with political science, etc.

8. Finally, there should be a separate department to promote research in Islamic studies, which would award doctoral degrees. Research in this field should be conducted with the zeal of a *Mujtahid* so that researchers may provide guidance from an Islamic point of view not only to Muslims but to the world at large.

III

The education scheme outlined above might seem to be unrealistic at first sight. It is my considered opinion that with perseverance, hard work and adequate financing it can gradually be implemented.

This scheme should be looked upon as a long term project. It is not even necessary to have all the resources ready at hand before embarking upon this project. Once you channel your efforts in the right direction the difficulties which now seem formidable will gradually lessen. There are people in the present generation who can lay the foundation of the educational edifice along the proposed lines. Under their guidance and training the second generation would be able to make more headway in this same

direction; the third generation would be responsible for tying up all the remaining loose threads. The successful completion of this project by the third generation, however, depends on your taking the initiative today. Should you avoid this on the pretext that it is an uphill task, even though resources are at hand, it will never be accomplished.

As the proponent of this education policy, I feel, it is my responsibility to suggest a plan for its implementation as well. The following are some practical suggestions for the execution of this scheme.

Secondary Level

1. The education department of the princely state of Hyderabad[8] has recently drawn up a comprehensive Islamic studies course, comprising the fundamentals of Islam, ethics and Islamic injunctions. This course could be adopted for secondary school level after necessary amendments and modifications.

The teaching of Arabic was in a deplorable state on account of the archaic methods employed. The situation has improved considerably with the emergence of new language teaching techniques from Egypt, Syria as well as India. A committee of experts in modern methodology of Arabic teaching should be set up to design a course in which the Qur'an would serve as the medium for the instruction of Arabic. Thus the students would not be required to read the

Qur'an separately and would become familiar with it from the outset.

A large number of magazines and brochures devoted to Islamic history are available in Urdu. These should be closely examined and those found relevant could be prescribed as source material for a course at secondary level.

An hour a day devoted to the instruction of Arabic and Islamic studies would be sufficient. As for Islamic history, it should be merged with general history. Thus it will not require additional teaching hours, and no drastic changes need to be made in the existing curriculum. Any changes to be made should be in the syllabus, the method of instruction and the academic staff. The stock notion of Islamic education and its teachers should be jettisoned. Now you need teachers who understand the psychological make-up of today's students; you need to provide them with an up-to-date syllabus; you need to cultivate an environment conducive to the promotion of Islamic values.

College Level:

2. The compulsory courses recommended at college level are in three sections: Arabic, the Qur'an, and Islamic Studies. Of these, Arabic should be made a compulsory second language. Tutors could be hired to teach other languages, if there is a demand. Arabic must, however, be a compulsory language, in addition to the language used as the

medium of instruction at college level. With an effective syllabus and experienced teachers a course can be developed at intermediate level which would lead to sufficient proficiency in Arabic to enable independent study of the Qur'an at degree level.

Teaching of the Qur'an does not require comprehensive interpretation. A professor of high calibre with a penetrating insight into the Qur'an and the talent to adapt its teaching to the modern world, can develop the desired understanding of the Qur'an at intermediate level. During the following two years, that is, at degree level, the entire Qur'an would be taught, developing the students' proficiency in Arabic as well, acquainting them with the true spirit of Islam.

As for Islamic Studies there is a need to write a new text which would meet the objectives outlined in 5 c) of Section II. Some time ago I began writing a book entitled *Islamic Civilization, its Principles and Genesis,* the first three chapters of which have been published in the Muharram H. 1352 to Sha' ban H. 1353 (March 1933 to October 1934) issue of *Tarjuman-ul-Qur'an.* Should it be found useful, the book could be presented to the University on completion.

Again, the introduction of these subjects does not necessitate major changes in the existing structure of college education. The same teaching hours that are allocated at secondary level for Arabic would suffice. Teaching of the Qur'an and Islamic Studies on

alternate days would require the same time as is currently devoted to Islamic education.

3. The major difficulty I anticipate would be the implementation of the programme as envisaged in 6 and 7 of Section II. This, however, could gradually be resolved in three ways.
   a) Efforts should be made to find members of the academic staff (and they are not all that scarce) who are experts in their respective fields as well as in the Qur'an and the *Hadith*. They should be able to critically analyse western thinking in accordance with the tenets of Islam.
   b) The literature available on the philosophy and principles of Islamic law, Islamic codification, political science, sociology, economics, history, etc., in different languages, should be thoroughly examined and whatever is deemed useful in its existing form should be adopted as such; other texts should be amended and modified and presented in the form of extracts. To this end the services of a team of eminent scholars would be required.
   c) The service of scholars who can produce texts in the contemporary idiom on the above disciplines need also be obtained. To repeat, there is a pressing need for revised texts in all the above-mentioned subjects, since the old literature has now become irrelevant and outmoded. Some research scholars may, of course, find the old texts useful, but to adopt them indiscriminately for the students of today would be absolutely futile.

To be sure, our avowed goal will not be achieved immediately even by having recourse to the above three measures. No doubt there will be many lapses in reconstructing the new educational edifice but you must not despair. It will be the first step in the right direction. Whatever weakness remains can be rectified by the succeeding generations. It will take at least 50 years to attain the desired result.

4. As for the establishment of a department for Islamic research, this may be deferred for the time being. It is, therefore, premature to put forward any proposal apropos of this.
5. Although there is hardly any room for disagreement with respect to my proposals, the opinion of the Shiite religious scholars should be obtained if need be. If they have any objection to the scheme they may be invited to draw up a separate proposal for their students. It would, however, be more appropriate to formulate a uniform education policy, disallowing minor differences. This would engender uniformity of thought and outlook, and foster the bond of fraternal unity among them.
6. I fully agree with Sir Muhammad Yaqub[9], that distinguished Islamic theologians as well as other learned persons from all over the world should be invited from time to time to deliver lectures on important topics. I sincerely desire that Aligarh should emerge as the intellectual centre not only for the Muslims of India but for the Muslim world as a whole. These discussions could be published

for the benefit of the students of this University as well as for the general educated public.

7. I am not in favour of one particular language being used as the medium of instruction for Islamic education. None of the three languages – Urdu, Arabic, or English – can claim to be self-sufficient as far as the material for our curriculum is concerned. Whatever useful material is available in any of these languages should be taught in that very language. The teachers of Islamic Studies should have adequate command of English as well as Arabic. A monolingual person can no longer hope to be a successful teacher of Islamic subjects.

After years of deliberation and thinking, I have come to the conclusion that the salvation of Muslims lies in effecting revolutionary changes in the education system along the lines proposed above. I am not oblivious of the fact that the majority of people at Aligarh and elsewhere would describe this programme as chimerical. I am not in the least surprised at this. Farsighted people have often been decried as myopic or visionary. The time is not far off when these critics will realize their folly and feel the necessity of reform. It will then be too late to make amends for past lapses.

NOTES

1. *See. 'The Main Drawbacks Of Our Education System', Note 1.*
2. *See Ibid, Note 5.*
3. *Nadwat ul-Ulema was another important seminary in Islamic India, established by the scholar Shibli Numani and a group of*

Ulema in 1894 at Lucknow. It adopted a middle course between the extremes of Aligarh's secularism and Deoband's rigid conservatism. [Tr.]

4. *Jamia Millia Islamia (Muslim National University) was founded by Maulana Mahmud ul-Hassan in 1920 in Delhi. As a result of his differences with Muhammad Ali and other leaders of the Caliphate Movement on the question of accepting financial aid from the government for Aligarh University, Jamia Millia Islamia broke away from Aligarh's loyalist tradition. [Tr.]*
5. *Education, according to the Oxford Dictionary, is: "the process of bringing up (young persons)"; "the systematic instruction, schooling and training given to the young (and, by extension, to adults) in the preparation for the work of life"; and also, "culture or development of powers, formation of character."*

   The Churches Survey their Task, published in connection with the Oxford Conference on Church, Community and State in 1937, defines the goal of education as "...the process by which the community seeks to open its life to all the individuals within it and enable them to take their part in it. It attempts to pass on to them its culture, including the standards by which it would have them live. Where the culture is regarded as final, the attempt is made to impose it on younger minds. Where it is viewed as a state in development, younger minds are trained both to receive it and to criticize and improve on it.

   "Culture is composed of various elements. It runs from rudimentary skill and knowledge up to the interpretation of the universe and of man by which the community lives."

   I have quoted the above to corroborate the author's view about education, inasmuch as the Muslim educated class does not give credence to views other than those held by the West. Many western authorities maintain that the purpose of education is to transmit culture. Education without a cultural orientation is pedantic; intellectual acumen without a sustaining religious faith is superficial.

   The term "culture" has been the subject of endless discussion. It is often wrongly used to describe regional customs and ways of life. Culture, in fact, reflects the aspirations of the collective life of a community, and manifests a distinct national personality, thinking and belief. In brief, culture is the incarnation of the religious beliefs of a people. T.S. Eliot has aptly remarked that "no culture has appeared or developed except together with a religion."

(Notes towards the Definition of Culture, Harcourt Brace, New York: P.13.) Religion and culture are therefore inextricably interwoven, the life of one evaporating without the other. [Tr.]

6. *Aligarh University differs from other universities in that it includes secondary and college levels. [Tr.]*
7. *It seems appropriate to cite some examples of the hypothetical nature of western knowledge. In this connection I propose to examine in brief the views of Darwin, Pavlov and Freud, who have greatly influenced western thinking.*

   One of the results of the lifetime work of these avant-garde scientists was the negation of the existence of God in the scheme of the universe. The mainspring of their work was the factual interpretation of the universe; metaphysical reality was beyond their ken. Matter is real since one can see and touch it; religious experience, since it cannot be comprehended physically, is dismissed.

   Western intellectuals, with some exceptions, have invariably remained hostile to religion. This hostility may be explained as a reaction against the oppression of the church of the common people in the Middle Ages. The teachings of Christ were intended to give hope to persecuted mankind and to guide it onto the path of righteousness and piety. The teachings of Christianity were subsequently distorted, inviting the people towards a life of asceticism. Christianity was then divorced from practical life and confined to the church. The hostility between the church and science is too well-known to mention. When such figures as Copernicus and Galileo propounded their theories, they were accused of heresy. Consequently, intellectuals of the west, although they pretend to be Christians, directed their efforts to cast doubt in the minds of the people as to the veracity of religious truth.

   Charles Robert Darwin (1809-1882), as we all know, is famous for his Theory of Evolution. Man, according to him, is not a divine creation, but a descendent of an ancient and extinct ancestor. He is an incidental by-product of a gradual yet continuing process of evolution from the earliest form of living organism. Man is thus simply a variation, or rather the result of a series of variations. As to the question of how these variations took place which ultimately produced man, Darwin professed ignorance. He ascribed them to chance or the inevitable workings of natural law. What is this natural law? How does it function? What are its limits? If a

scientist cannot provide convincing answers to these questions his theory deserves no credence.

In the field of psychology, Ivan Pavlov (1849-1936), the Russian physiologist, is associated with work on conditioned reflex which lent powerful support to the movement of Behaviourism in the west. He maintained that the body is the fountainhead of all human thought: conditioned reflexes served as stimuli to mental responses. The commonly held notion that the mind is the mainspring of physical action, was rejected by Pavlov and other Behaviourists. The emotions of sorrow, Pavlov contends, are excited by physical reflexes resulting in tears and not vice-versa. He rules out the existence of non-material elements such as the mind, the soul, and the spirit in the human personality. Man thus becomes an automaton, a helpless tool of an unconscious and non-rational self. Should we accept this view of man's behaviour we are absolved from all responsibility for our action, which would in turn damage the moral fabric of society.

Pavlov reached these conclusions from experimentation with dogs. While the physiological behaviour of animals consists in physical manifestations, the human physiology cannot be interpreted exclusively in terms of man's actions. Intellectual honesty demands that the Behaviourists should have confessed that their physiological experiments were limited to observable and measurable responses to stimuli only and did not include the human mind. Behaviourists do not recognize consciousness, instinct, thought or sentiments, on the grounds that these are not observable phenomena.

The human personality is a complete whole; the mind and body are closely related. If we dissect a human being into body and mind he ceases to be man. The compound is totally different from the various elements which go into its composition.

Sigmund Freud (1856-1939), whose research into psychoanalysis was based on the assumption that the greater part of the human mind consists of the unconscious which is wayward, passionate and intensely selfish. Its sole preoccupation is the gratification of its desires which are predominantly sexual. To achieve this end the unconscious intrudes upon the conscious mind which is respectable, orderly and law-abiding. The latter in order to protect itself call in the "policeman" (according to Freud, this policeman or super-ego, can be society, religion or a code of ethics). Sometimes the conscious mind succeeds in thwarting the desires of

the unconscious. Sometimes, however, it is unable to bar the way, and the unconscious desires succeed in making their inroads upon the conscious. As a result of this struggle, the unconscious suffers from repression, which gives rise to hysteria, obsessions and neuroses. Freud's interpretation of dreams, the Oedipus complex and other psychic phenomena of the human mind are based on this assumption.

Freud's research, since it is based on the pathological study of neurotics, cannot be unquestionably accepted. It does not seem rational to interpret normal human behaviour in the light of this study. Man, according to Freud, is basically selfish, an embodiment of desires and passions. Conscience, he says, is a social principle imposed upon the individual to thwart his natural instincts. It does not seem to be a rational precept, since history is replete with instances where great reformers, let alone prophets, have laid down their lives for some noble cause. The fact of their being small in number does not invalidate the claim that moral conscience exists.

C.E.M. Joad remarks: "It may be doubted whether the separation, which psychoanalysis introduces, within the personality between different faculties such as reason, will and instinct, is really justified; whether indeed the sharp distinction between consciousness and the unconscious can itself be sustained." (Guide to Modern Thought, Faber and Faber, London: 1933. P. 235) [Tr.]

8. *The Nizam of Hyderabad was one of the 565 hereditary princes in British India. They were allowed to remain on their thrones provided they acknowledged the supremacy of British rule. The princes recognized the British and ceded to them the control of their foreign affairs and defence. Some of the princes ruled efficiently and benignly, whereas others squandered their states' revenues. In 1948 the State of Hyderabad was taken over by the Government of India through military action. [Tr.]*
9. *Not much information is available about Sir Mohammad Yaqub. He was a member of the Legislative Assembly (MLA) from Muradabad district. Because of his loyalty to the British he was knighted. [Tr.]*

A Graduation Address

In the mid-1930s Maulana Sayyid Abul 'Ala Mawdudi was invited to address a graduation ceremony at Islamic college. The text of this talk is included in the present anthology for the benefit of the general reader. It should be appreciated that the Maulana's address, in spite of its brusque frankness, was listened to patiently, with some members of the audience even acknowledging the truth of his statements. The principal of the college who had invited him was a front line socialist. He exhibited remarkable broadmindedness in inviting the Maulana and in listening to his scathing criticism without rancour. Westernized Muslims, despite their many failings, are admittedly more liberal and tolerant than the traditional religious scholars. The bitter truths expressed in the address should also have been voiced at religious seminaries, where Muslim youths were subjected to even worse treatment. It would have been hardly possible to express even a fraction of the Maulana's thoughts at a religious seminary, and escape unscathed.

Learned teachers, distinguished guests, and dear students!

I am extremely grateful to be given the opportunity to express my views at this graduation ceremony. I assure you that this is not a formal expression of gratitude, but a sincere and heart-felt one. That I am a candid and inveterate enemy of the education system pursued at this institution and under which the students are to be conferred their degrees, is well known. Nevertheless, you invited me to address this august assembly and I deeply appreciate your magnanimity and respect for the dissenting voice.

Dear students! You have spent many precious years of your life at this institution to acquire an education.

You have eagerly been waiting for the day when you will reap the harvest of your labour in the form of a degree. I am aware of your sentiments on this occasion, and that is why it pains me to express my thoughts so bluntly. It would, however, be less than honest on my part if I refuse to call a spade a spade merely in order to please you. Frankly speaking, I consider this *Alma Mater,* in fact all *Alma Maters* of this kind, slaughter houses rather than educational institutions. The degrees to be awarded are in fact death certificates, issued when the murderer is satisfied that he has accomplished his task. Fortunate are those who escape from this organized butchery with still some spark of life. I have not come here to congratulate you on receiving these death certificates. I am, rather, overwhelmed with grief to see you in such a miserable plight. I am like someone seeking a person who might still be alive among a mass of corpses.

Believe me, I am not exaggerating, nor am I trying to create what is called in journalistic jargon, a sensation. This is, in fact, my considered opinion about the present education system.

You probably know that most young plants, if transplanted to foreign soil, do not always take root, and they gradually wither and die. By means of artificial methods life may be temporarily sustained, but this does not guarantee survival. The process of transplantation, therefore, can be fatal to the natural growth of most plants.

In the same way, there is another plant which has not been uprooted from its indigenous soil, yet subjected to environmental changes which impede its natural growth. Because of these changes this plant becomes alien to its native surroundings; once removed from the artificial environment of the laboratory, it ultimately fades and dies.

While both are tyrannical acts, the tyranny in respect of the latter is of a greater magnitude, because it is directed against innumerable plants. Since it is impossible to sustain the life of such a large number of plants by artificial means, it would not be far from wrong to describe the results as a pogrom instead of mere tyranny.

Assessing the situation prevailing at our educational institutions, I have come to the conclusion that your fate is not a whit different from that of the plant just mentioned, in which changes have been wrought by artificial means without actually uprooting it from its native soil. You are born in the Muslim community of the Indian subcontinent; you have a distinct tradition and culture. The more firmly you are rooted in your environment and culture the more strongly you will be able to integrate and add to the prosperity of your community as a whole. Yet the education and training that you get, the angle of vision you develop-these warp your personality to such an extent that you become a stranger to your environment. The language you speak, the clothes you wear, the ideologies and thoughts you imbibe have no relevance whatsoever to

the social milieu in which you live. I wish you were aware of this sad state of affairs.

Raw material is transformed into finished goods to make it useful. If manufacturing skill fails to do this, the material as well as the labour involved is wasted. A tailor's skill is directed towards stitching a garment which impeccably fits the body, and if his skill fails, the cloth is wasted. Similarly, the purpose of education is to shape the personality of the younger generations by developing their potential so as to make them useful members of society. An education which rejects this objective and alienates them from their culture and environment is wasteful. Children are the future architects of a community. It is the responsibility of the community to bring them up in such a way as to be able to contribute towards its prosperity. Morally bankrupt as we are, we entrust our children to others to mould them as they like, no matter if this grooming proves to be detrimental to our communal life.

As the body does not accept food unfit to eat, so society casts away the individuals who cannot adjust themselves to it. This holds true for the graduates being produced by our academic institutions. Since these graduates fail to identify themselves with the hopes and aspirations of the Islamic society, they are sold to others. This is a great national loss. The human resources which could be put to the service of our community are cheaply auctioned in exchange for material gains. This is by no means a profitable transaction.

Whenever I meet young graduates or undergraduates I try to divine whether they have any goal in life. To my disappointment, most of them, barring a few, look askance at this supposition. The notion that human endeavour should be consecrated to some useful purpose is only a myth to them. I am appalled by the apathy of highly educated young people. I am at a loss to describe this education system which, even after so many years of intellectual training, does not make a man realize the necessity of setting a goal in life. Man is indistinguishable from animal if he leads an aimless life and directs his energies towards merely satisfying his hedonistic instincts.

This criticism is not intended to revile you, the students. These accusations are hurled at the wrong-doers. You have been sinned against rather than sinning yourselves. It is out of affection for you that I express myself so bitterly. Now that you are ready to assume the adult responsibilities of life you should take stock of yourselves and ask if you are adequately equipped for this task. The Islamic Ummah to which you belong is neither a racial community nor merely a cultural group. You are Muslims not because you happen to be born in this community or by virtue of your social association with it. Islam has a distinct ideology which conditions the cultural entity of this Ummah in all facets of life. The Muslim Ummah can survive only by adhering to Islamic tenets in every sphere of human life. Since the intelligentsia of this community holds the key position in providing guidance to others, it is compelled to abide by the Islamic spirit in daily life. While the intelligentsia of

every community is wedded to its specific ideology, the Muslim intelligentsia stands in much greater need of this than others. It is Islam alone which provides us our identity, rather than the soil, race, colour or language. We can only survive if the members of this community, especially the intellectuals, are thoroughly imbued with Islamic thinking and spirit. If the intellectual class is devoid of these attributes it will ultimately precipitate our downfall.

This being so, the education and training provided to the Muslim youth do not equip them to assume the leadership of their community; rather they alienate these young people from their communal life.

Utilitarian considerations weigh heavily in the designing of the curricula of our educational institutions. Since western learning has greater market value than Islamic learning, the former occupies the most dominant position in our academic system. Consequently, your mental orientation is un-Islamic; you look at the phenomena of the universe from a western angle. The desultory knowledge of Islam which you pick up is mostly unauthentic and distorted; it inevitably leads you even farther away from Islam. There are some among you who profess your faith in Islam merely as a hereditary religion; in spite of your unIslamic intellectual disposition you continue to believe that Islam is a true religion, without practising it in your own personal lives. Those who are bereft of even this nominal faith in Islam, ridicule it with impunity.

This apart, the training you get, the environment you live in, and the prevailing pattern of society bear little evidence of Islamic character or spirit. How can a person be expected to become an ideal Muslim if he is deprived of Islamic education, as well as training and environment? Under the circumstances he cannot be held guilty of drifting away from the bedrock of Islam; the fault lies with the institutions in which he has been educated. These institutions, as I said earlier, are in fact slaughter houses causing irreparable harm to the Muslim Ummah. You have become a liability to the community since you are unable to contribute anything towards its advancement and prosperity, this community to which you owe a great deal and upon which depends your future. Even if you direct your efforts towards its betterment, this could prove harmful because you are ignorant of its demand and basic principles.

Although it is difficult at this stage to make up for past lapses, you can, nevertheless, consider the following measures to preserve your Islamic identity.

1) As a first imperative, you should endeavour to learn Arabic, since it is the fountainhead of Islamic teaching. Unless you can read the Qur'an in its original language you will never be able to fathom the philosophy of Islamic thought.
2) A study of the Qur'an, the life of the Prophet (Peace be upon him) and the Companions (May Allah be pleased with them) is essential for the understanding of Islam. You have spent 12 to 15 years of your life studying many other things. If

you devote even one-fourth of your time in the future to the study of Islam you would then become an asset to the Muslim Ummah.

3) You should make a renewed effort to study Islam systematically. An educated person cannot and should not form opinions without sufficient knowledge of the subject in mind. Opinions based on sound scholarship carry weight. It is therefore imperative that you make a sustained effort to study Islam.

May Allah grant you success in this effort and guide you onto the path of righteousness and piety!

Proposals for a New Education System

On January 5, 1941 Maulana Sayyid Abul 'Ala Mawdudi read this address before the Students Union, Dar-ul-uloom Nadwat-ul-ulema[1], Lucknow.

Gentlemen! I seize upon this opportunity to deliberate on the question of educational reform for two obvious reasons: firstly, the idea to reform Islamic education was conceived and initiated in the present age by this very institution; secondly, the question of educational reform is currently a mooted subject at religious seminaries throughout the country. This indicates that our educational reformers have recognized the importance of the matter. The manner in which they are debating the question, however, demonstrates that they have no clear conception of the nature of the problems. They look upon the issues from a narrow perspective. Traditional religious education, they maintain, is out of focus because of its antiquated syllabus, because of an imbalance among components of the various disciplines, and because of its inability to meet the demands of the modern age. The question of reform thus centres around the modification of the syllabus alone, which would include history, geography, economics, political science, etc. It is also proposed in some quarters that the method of instructions should be partially amended. The zealots even suggest that English should be compulsory for every Muslim religious teacher (Maulvi) up to the secondary level, for him to be able to read and write English on a

limited scale. These proposals, sloppy as they are, cannot yield tangible results. On the strength of these reforms alone religious scholars of Islam would be unable to assume the leadership of the world. With such halfhearted measures, it is too naïve to expect the world, which is at the mercy of leaders who are steering it towards destruction, to listen to the promises of Paradise intoned by these religious teachers. The existing system of education needs a complete overhauling; the precipitous decline of Muslims can only be arrested by introducing revolutionary changes in the present system. In short, you will have to build the edifice anew. On this occasion I intend to present an outline of this new system.

The Relation between Education and Leadership

Let us first of all consider the criterion of leadership. What was it that made Egypt, China, Greece, the Muslim nation or Europe the leaders of the world, commanding obeisance and respect? Why is it, again, that this leadership changes from age to age, from nation to nation? Is it merely a historical phenomenon or is it governed by some rule of procedure? These questions have only one answer, that is, leadership depends on education. Education alone grants mankind the vicegerency of Allah on earth. Man has been endowed with the faculties of seeing, listening, and perceiving, by virtue of which he enjoys superiority over other species of this world. Similarly, the nation which is the most advanced educationally assumes the most dominant position in the world.

Principle Governing the Distribution of Leadership

This gives rise to another question: what does education really mean and how does a nation advance or remain backward educationally? The answer to this question lies in the words listen, see and perceive. In the Holy Qur'an these words have not been used in their literal sense; they have a much deeper meaning. Seeing implies gaining knowledge through personal observation; listening, acquiring knowledge, both ancient and modern; and perceiving, arriving at conclusions based on these faculties. Education is the sum total of knowledge gained. A man who does not make use of these faculties falls behind others, whereas he who makes use of them excels. He then assumes the role of a guide. Similarly, a nation assumes leadership when it devotes itself unsparingly to the pursuit of knowledge handed down to it from the past as well as the present, when it steadily engages itself to adding new dimensions to its knowledge, when it arrives at its own conclusions by reordering the knowledge thus acquired. It cleanses traditional knowledge of impurities in the light of its own findings and deductions. It improves upon borrowed knowledge as new facts emerge. Thus equipped, it strives to restructure the social order to the best of its ability. So long as a nation is characterized by these qualities it enjoys superiority over others. This state of exaltation is followed by decadence when a community is complacent about its achievements, when its thirst for knowledge is slaked, when its academic pursuits are confined to what has been handed down from the past, and when it lapses into the misconception that what

has been achieved by its forbears is sufficient and calls for no further exploration. When a community sinks into such a state of inertia it is supplanted by others. This reverses the course of history: the leader becomes the follower, and the follower, the leader. Nations which once occupied the most dominant position in the world are now remembered only as remnants of the past.

Main Drawbacks of Existing Islamic Education System

It is evident from the foregoing discussion that leadership is the privilege of community which makes the best use of the faculties of seeing, listening and perceiving, regardless of whether the community is God-fearing or otherwise. The community which makes use of these faculties would be blessed with the leadership of the world. A community, however pious it may be, cannot attain world leadership unless it fulfils these conditions. Because of this divine principle, you have been superseded by the secular west. You have been humbled because of your complaisance and intellectual fossilization. Your academic pursuits are limited to second-hand knowledge because you have for a long time been bereft of curiosity or a passion for scientific enquiry. The west, on the other hand, has made progress in every field of knowledge during the past centuries by having recourse to the three faculties mentioned above. The west inevitably emerged as the leader whereas you have been reduced to the position of a mere follower.

Unfortunately, the instruction at religious institutions still continues along traditional lines. In the wake of reform initiated by Nadwa and al-Azhar[3] the range of instruction has been extended to contemporary fields. It has not, however, been able to sharpen the curiosity or insight of students. This kind of educational reform will not enable you to assume the role of leadership. As a God-fearing community you cannot discharge your responsibilities unless you wrest this leadership from the secular community. To this end you should make relentless efforts to equip yourselves educationally so as to surpass other nations in the world.

What Kind of Reform is needed?

I have stated earlier that as a God-fearing community you cannot discharge your responsibilities unless you seize the leadership from secular communities. This is, in fact, the core of my discussion and calls for further elaboration. If it were merely a question of assuming leadership like any other community, you would not then be obliged to introduce any educational reform. You could straightaway join Aligarh University or the universities in Egypt, Iran or Turkey. The leadership emerging from these institutions would be no different from that of Europe or America or Japan. As a Muslim community you have a different role to play. For you, leadership is not an end in itself; it is, rather, a means to an end. Mere leadership is not the issue between the western and the Islamic world; the controversy centres around the question of the aims and objectives of leadership.

Western leadership, since it is secular in nature, has been leading the world towards destruction and spiritual impoverishment. As a member of the Muslim community you are committed to establish the sovereignty of Allah on this earth – an obligation which also entails the assumption of the leadership of the world. By virtue of your faith you are obliged to lead the world as well as your own community on the path of righteousness and piety. Godless leadership, whether it be Turkish, Iranian, Egyptian or Indian, is as baneful as western or Japanese, and deserves to be condemned. God-fearing leadership, however, whether it be Indian or western, deserves to be upheld and respected.

Impact of Secular Leadership

Whether leadership is a blessing or a curse depends upon whether it is God-fearing or Godless. When a Godless leadership establishes itself in the world, it directs its intellectual efforts to proclaim that the world was created at random, a fortuitous collection of atoms. It claims that man is not answerable to God; that he has complete sway over the universe and is independent in his use of it, that the ultimate objective of all human efforts is to promote his selfish ends. Consequently, communal life, both in spirit and practice, follows atheistic lines. This kind of influence is gradually dominating the entire world and serving as the bedrock of materialism. Modern civilization owes its moral and spiritual decadence to this philosophy. As long as this materialistic philosophy dominates the world, the God-fearing

point of view, its code of conduct and its culture can never become prominent because the outlook of the people, their bent of mind and disposition are opposed to it, because the code of ethics and other values are in opposition to it. Thus everything belonging to the religious school of thought is looked upon as a holdover. Even those who profess their faith in this school gradually come adrift from it. Unable to resist the temptations of the world, the flesh, and the devil, they ultimately fall into line with the Godless ways of life.

The supremacy of a nation in the world of thought, science and technology does not remain confined to these alone. The sphere of influence of this world extends further. This nation dictates to the world with the prerogatives of a sovereign; it assumes the role of a master. Consequently, the collective life of mankind tends to move in the same direction as desired by this nation. Now, if the nation which enjoys such power is heretic, a community under its influence can never succeed in keeping its faith intact and in thriving spiritually.

Present Condition

You are in fact faced with the same situation as depicted above. When Europe advanced educationally, its angle of vision was directed towards secularism. From this standpoint it gathered information, studied the various phenomena of the universe and made conclusions from its investigations. From this stance it defined the aim and

scope of life, the principles of morality, the culture and conduct of individuals as well as collective life. Subsequently, when Europe rose to a dominant position in the world on the strength of its prodigious learning, its colonial rule extended far and wide, and, at the same time, its learning, outlook, moral attitudes, culture and code of conduct became widespread throughout the world. Today, a Muslim child since birth is brought up in the same western environment. He receives the same western education, he is trained to arrive at the same conclusions, he is exposed to the same standards of truth or falsehood, right or wrong, principles of morality, and aims and objectives of life. Having been brought up in this manner, when he enters into practical life he becomes a part of this social machine, which is so readily available to him. Owing to this predominance of western culture and civilization the godly code of conduct and morality can hardly appeal to us because the present system of education and style of life are antithetical to it. Even if a few manage to preserve their religious identity, they cannot sustain it for long in this unfavourable climate.

The task of compiling and re-evaluating scientific data bequeathed by the preceding generations has been undertaken by forces hostile to Islam. No attempt whatsoever has yet been made in this direction from a religious perspective. It is again the dissenters rather than the faithful who made practical use of the discoveries and research in the domains of physics, chemistry, electronics, psychology, etc., for their own benefit. It is again they who prescribed their use in the

cultural life of the community according to their own code of ethics and morality. Likewise, the ideologies envisaging the structure of communal life and its practical implementation was conceived by non - believers. Their ideologies, therefore, reign supreme in the present world, since no ideology devoted to the sovereignty of Allah exists today even in theory, not to speak of practice, answering contemporary needs and offering solutions to the everyday problems of life. Under the circumstances a person adhering to the godly school of thought faces enormous difficulties in discharging his practical responsibilities of life. In spite of his good intentions, he follows a course of life which is repugnant to Muslim ideology. With the explosion of scientific knowledge it is difficult for him to sift facts from heresy – a blind spot which prompts him to accept facts along with the scientific point of view and deductions without even bothering to think of the incalculable damage it might do to his faith. In the discharge of his everyday responsibilities he is equally at a loss to discriminate between right and wrong. He accepts many social usages simply because they have gained currency, albeit they run counter to Islam. Sometimes he deliberately has recourse to unlawful practices since he cannot conceive of anything different. Sometimes he is obliged to tread the wrong path because there is no alternative open to him.

Revolution in Education Indispensable for Revolution in Leadership

This is, in brief, an analysis of the situation in which you find yourself. Should you disagree with this

analysis I would feel obliged if you would tell me, so that I may reconsider it. My analysis leads to the following conclusions.

Firstly, under a godless leadership a godly ideology cannot survive. It is therefore incumbent upon the faithful to replace this faithless leadership. Secondly, the educational system limited to traditional learning is incapable of equipping you for such a revolution in leadership. If you want the Islamic ideology to gradually become extinct, you should continue with the present system. Otherwise you are obliged to change it. Thirdly, the educational system, which views all knowledge from the same standpoint as that held by the secular world, prepares man to be a cog in its cultural machine, and paves the way for apostasy. Nothing can be more fallacious than to describe an institution devoted to such a system as a Muslim university or an Islamia college or high school and to include an Islamic Studies course in its curriculum.

Fourthly, the educational reform which amalgamates modern as well as Islamic learning cannot either bring about such a revolution in leadership. The various courses of study, philosophy, science, history, economics, etc., available to you are the brainwork of a faithless people whose point of view is so deeply imprinted on them that it is not always possible for either a student or a teacher to isolate facts from mere speculation, prejudice or bias. Under the circumstances, the meeting of two contradictory systems of knowledge will produce a strange mixture of heterogeneous elements. Those inspired by

traditional learning will become religious divines; those impressed by modern learning will be westernized; the rest of them, assailed by conflicting ideologies, will grope in darkness. Probably very few people under this system will be so equipped as to strike a balance between the two and direct the course of their lives in the right direction.

To repeat, if you find anything wrong with these conclusions, you may unhesitatingly point them out. If, however, you agree with them, it is then up to you to bring about the necessary revolutionary changes in the educational system from secondary to tertiary level.

An Outline of a New Educational System

1. An essential prerequisite is that religious and secular subjects should be made an indivisible whole. The compartmentalization of religious and secular education, based on a factitious division of life into spiritual and temporal, is not sanctioned by Islam. Man, according to Islam, is the vicegerent of Allah; ultimate sovereignty lies in Him. To earn His pleasure, man should conduct his life according to the tenets prescribed by this Ultimate Authority. In brief, this is the concept of religion in Islam. It is therefore obligatory to transform secular education into religious education. Maintaining them as separate entities inevitably gives rise to the misconception that the obligations of a spiritual and temporal life are incompatible. An immature person, fed on this notion from the very start of his academic career, would be in a

> quandary to reconcile the contradictions of life later on. Faced with this ideological conflict he would be unable to shape a balanced life in accordance with the divine mandate: "Enter completely into Islam[4]."

For example, if you teach history, geography, physics, chemistry, biology, zoology, astronomy, economics, political science and other social sciences without any reference to Allah, without examining the complex phenomena of the universe and created beings as evidence of divine law, without considering that physical laws are governed by divine law, without showing that divine will operates behind the various events in this world, without discussing the divine code of conduct which regulates temporal affairs, this world would be a godless one. Exposed as a student is to these subjects without any religious foundation, he would gradually be driven towards heresy. Against such a background Islamic studies would only intensify his moral dilemma, since they present a totally different picture of life, laying stress on the existence of Allah, His code of conduct and the need to consecrate life to a noble purpose. A student would be unable to synthesize the conflicting ideologies into a unifying whole. Because of this intellectual polarization, his religious faith gradually weakens. Under the circumstances he cannot remain totally committed to religion, however strong his faith may be. Religion in this case becomes merely an appendix to an irreligious life.

This ambivalence proceeds from classifying Islamic and secular education into watertight compartments, which, as already stated, is against the spirit of Islam. In the proposed new system of education the entire curriculum would be cast in an Islamic mould. From the very beginning a child should be made aware of his position in the universe. His academic training should guide him to look upon this world as the kingdom of Allah Whose Spirit pervades his own being and that of the cosmos. It should strengthen a child's belief that his own talent and the forces of nature are the blessings of Allah to be used according to His will, and that he is accountable for them.

In the early stage of education, students should not be exposed to alien philosophies or cultures. Later, they should be initiated into the various disciplines of the humanities and sciences in such a manner as to bring out the Islamic point of view. While introducing dissenting views relating to these disciplines teachers should analyse them critically, making students aware that these are the views of misguided and accursed people. Likewise, applied sciences should be restructured to fall in line with the principles of Islam. By recasting secular education in an Islamic mould, students would be able to distinguish between the two approaches, that is, the Islamic and the secular. Education thus planned would not need a separate course for Islamic studies.

2. As a second imperative, the current practice of making every student a jack of all trades as well as a theologian (*Maulana*), and empowering him with

the authority to issue *Fatwa* on juridical matters, should be stopped. The new system should introduce specialized education which has been found valid after years of experiment the world over. Because of the recent explosion of knowledge and its division into various branches it is totally impossible for an individual to study them all. Sound scholarship in a specialized field is better than a nodding acquaintance with many. The curricula for the first ten years should provide basic knowledge to a student about this world and the realities of life from a purely Islamic point of view, so that the student will look upon the universe and life from a Muslim standpoint and become aware of the obligations of Islam in practical life and fashion his life accordingly. He should learn his mother tongue as well as Arabic. He should also learn one of the European languages to benefit from the vast store of knowledge it offers. This should be followed by separate courses for specialized study in specific branches of the humanities or sciences extending over a period of six to seven years. I shall now explain the *modus operandi* of this specialized education so that you may visualize the blueprint of the system I have in mind.

A separate department of philosophy should be established. Students joining this department should first study the philosophy of the Qur'an to learn how to probe into the truths of what we perceive through our senses and what is the extent and limitation of the human intellect. Students should learn how abstract

reasoning may lead a person to ignorance, how much education a man requires and how to make use of observation and induction to reach the truths of metaphysical reasoning. A study of the Qur'an would also make them aware of what aspects of metaphysics can be determined by the human mind, where absolute commandments cannot be transgressed, where an attempt to give concrete interpretations to abstract concepts is unwarranted since it takes a man into a labyrinth of vain imaginings.

Having consolidated a base in Qur'anic philosophy, students should be offered a course in comparative religion so that they can assess for themselves how mankind went astray, owing to the neglect or misinterpretation of Qur'anic teachings and their eternal truths. They should also be taught how man has given the stamp of truth to speculative beliefs which have in turn affected his life, and how he has claimed to be all-knowing about metaphysical abstractions and their impact on human history, as well as how man has wasted time in quest of truths which are beyond human comprehension. A study of comparative religion would enable a student to see where Hindu and Greek philosophers erred, how Muslim philosophers drifted away from Qur'anic teachings, how and in what respect the different schools of Muslims philosophy transgressed Qur'anic instructions and how philosophical mysticism in different religions was wrong in attempting to interpret the absolute injunctions of Allah as a matter of personal discretion. They would also learn how European philosophical thought was channelled in

different directions, how different religions search for one and the same truth, to what extent there is truth or falsehood in these religions, and their effect on European moral and social life. They would learn how the world could have averted the crisis in which it is presently involved had it followed the divine guidance envisaged in the Qur'an.

Thirdly, there should be a department of history, which would include the history of Qur'anic philosophy as well as the purpose and method of studying history in general, so that the students are rid of prejudices and can observe historical facts objectively, and understand the attributes of man which precipitated his rise and fall. They should gain an insight into the divine principles which shape the destiny of nations, so that they can evaluate the achievements of different nations following the eternal doctrine of right and wrong. If they pursue their studies along these lines they would not be influenced by historical bias and they would be able to draw independent conclusions based on original documents and sources.

There should also be a department of social sciences where students are taught the fundamentals of life with reference to the Qur'an and the *Hadith*. It should then be impressed upon them how Muslim communities which emerged based on these principles under the patronage of the Messengers of Allah (peace be upon them) raised the edifice of an ideal socio-economic and political systems. It should then be explained how this edifice could be further

strengthened by having recourse to *Ijtihad*, how new developments in science and technology and the obligations of modern life could be brought into line with this Islamic social system without transgressing divine limitations. Students should study ancient as well as Muslim history to know how the fate of a nation fluctuates depending on defiance of or compliance with divine principles. They should also critically examine political, economic and other theories of modern times to see whether the course of life that man has chosen in flagrant violation of the divine mandate is beneficial or harmful to him.

There should be separate science departments where students can examine scientific data and conduct further research in the light of Qur'anic teachings. The Holy Qur'an provides a correct perspective and a direction for research in the various domains of human knowledge. If we seek guidance from this Book much time would be saved in resolving the many intricate problems of life. As far as the observation of facts is concerned, modern science is justified but when it begins to present theories formulated on unproven hypotheses, science lapses into heresy, since it is ignorant of the origin and purpose of the universe. As a result a great deal of human energy and intelligence is wasted. Besides, a social system based on heresy breeds chaos and disorder. If a Muslim scientist does not let himself be swayed by the scientific point of view and if he is able to advance, under the guidance of the Qur'an, better theories than the existing ones, the world would sooner or later come around to his way of thinking.

Even religious studies should be bifurcated into various departments for specialized study. For example, there should be a department for research on the Qur'an, where students examine the works of earlier commentators and continue their work from different angles, thereby gaining deeper insight into the Holy Book. Likewise, there should be a department of law where extensive research is conducted on Qur'anic teachings, the Prophet's Traditions, the interpretation of Islamic sharia by his Companions and their immediate successors (May Allah be pleased with them), the method of deduction and the interpretation of minor details of the Islamic code of conduct. Apart from this, the laws and legal systems of both early and modern times should be thoroughly examined, and the code of Islamic sharia should be revived to conform with the ever-changing problems of present-day life. These departments are not only useful in themselves but they also provide guidance to other departments in conducting research on the Qur'an and the *Hadith*.

3. By building the new educational edifice along these lines we should be able to eliminate the colossal waste of time and human energy involved in the existing system. The proposed education system would become meaningful as it would provide the teacher as well as the students with a clear aim in life and a target for their efforts and initiative, which is to establish a godly leadership and diffuse the creed of Islam throughout the world. This objective should be the presiding genius of the new educational system. It should

find expression in the personal as well as the collective life of students, their games and sports, their recreations, their studies and research. In brief, the academic environment should be so invested with the Islamic spirit that it makes every student strive to follow in the path of Allah.

Anticipated Outcome

Muslims educated and trained along these lines would be capable of changing the course of world events. Their scholarship would expose the futility of secular education and reduce its supremacy in our educational system to a minimum. On the strength of their research in different disciplines they would be able to win over the dissenters to the Islamic point of view. Even the most advanced nations of the world, such as England, Germany, America or Japan, would give credence to their findings, and thinking people from all over the world would be drawn towards their ideology. Moreover, this education would produce men of character and determination, traits essential to bring about a revolutionary change in leadership. Inspired by religious fervour and equipped with revolutionary strategies they could launch their struggle to establish a state, a complete social system based on Islamic principles, which would ultimately lead the world.

Practical Difficulties

Gentlemen! I am not oblivious of the difficulties involved in the implementation of this programme.

Three questions may be asked: first, how can this educational system be established in the absence of teachers as well as books? Second, even if this system were established, what attraction would it have for students, since it does not promise a bright future of employment opportunities? Third, how to procure the required funds for this programme?

To answer the first question. As the construction of a building necessitates a kiln to bake bricks, so the establishment of a new educational system calls for setting up an institution to provide training to future teachers working in this system. Every system has its own demands and requirements, and teachers need to be oriented accordingly. Even the present system has produced some individuals, few though they may be, whose faith in the efficacy of Islam is not altogether shaken, who have the talent and ability to reinterpret Islamic sharia on the principles of *Ijtihad*, and who have the courage and fortitude to endure hardships for the sake of Islam. With some training they could be given an Islamic direction. They could be entrusted with the task of constructing the edifice of this new system, and reinterpreting various subjects along the proposed lines. Having produced some texts, which could at least serve the immediate needs of students at secondary and college levels, a model institution could be established on an experimental basis, and subsequently be elevated to the status of a university.

As for the second question, it should be borne in mind that the proposed system is designed to cultivate the spirit of piety and righteousness among

students. It is not intended to serve any other purpose. It has no attraction for those whose chief objective in life is to gain material prosperity, those who are indifferent to the spiritual aspect of life. It is meant for those who are alive to the religious needs of life and willing to devote themselves as well as their children to serve the cause of Islam. There is no dearth of such people in India. You may start with 50 students. If the Muslims of India, who have been clamouring for an Islamic polity for a long time, cannot provide even this handful of students you need not despair. Allah will choose other nations for this noble cause.

To answer the third and final question. In the Muslim community of India there should be enough people who are inspired by religious fervour and who are wealthy enough to contribute to this noble cause. If, however, they are not to be found in this community which claims to be an ardent champion of Islam, I would again say that you need not despair. Allah will make them available in other communities. In the past also He chose from among heretics people who willingly sacrificed their wealth for the propagation of Islam.

NOTES

1. *See, 'A New Education Policy and its Plan for Muslims', Note 3.*
2. *In Arabic fuad means "heart", signifying not only the seat of affection, pity, charity, etc., but also of the understanding and intellectual appreciation of the world. [Tr.]*
3. *Al-Jamia al-Azhar (University of al-Azhar) was founded in 970 in Cairo, during the reign of the Shiite Fatimids. It was initially devoted to the instruction of Shiite jurisprudence and theology.*

With the emergence of the Sunni Ayubids a reaction set in against the Fatimids. The Ayubid rulers removed every vestige of Shiism from this institution, and it suffered a temporary setback, losing its prestige and reputation. In the 13th century, under al-Malik al-Zahir Baibras, the university regained its reputation as an important seat of traditional religious instruction. In 1961, al-Azhar was modernized and expanded, now it includes the faculties of Islamic theology, jurisprudence, engineering, medicine, commerce, agriculture, Islamic studies, languages and science; as well as a women's college. [Tr.]

4. *The Qur'an, 2:208. This verse (Udkhilu fi ssilmi kaafah) calls upon believers to enter into the fold of Islam completely. They should not divide their life into different compartments, following Islam in one and discarding it in the other. Their thoughts, theories, culture, sciences, manners, dealings, efforts, in short, every aspect of life, should be subordinate to Islam. [Tr.]*

Proceedings of an Educational Conference

The educational conference, called by the Central Council of the Jama'at-e-Islami[1], was held at Darul Islam, Pathankot, Gurdaspur, in 1944. The proceedings of the conference were recorded by Mian Tufail Muhammad[2], the then Secretary General of the Jama'at-e-Islami.

Although the Jama'at-e-Islami has always been aware of the need of an institution to implement its educational programme, it has not for a variety of reasons been able to give a concrete shape to this need. In view of the persistent demands by the members of the Jama'at-e-Islami to establish an educational institution, it was decided that the matter should be taken up without further delay. The principal irritant in establishing this institution had been the lack of unanimity in selecting a suitable place for the permanent headquarter of the Jamat-e-Islami itself. It was therefore decided to first remove this 'bottleneck' so that it could devote itself wholeheartedly to the various proposals with regard to the founding of an educational institution. To this end we convened a meeting of the Central Council from 14 through 16 August 1944, and sent a detailed questionnaire about our educational programme to the weekly *Kausar* to elicit public opinion. We also appealed to the members as well as the sympathisers of the Jama'at to send us their proposals about a suitable place for its permanent headquarter.

The response to both these appeals was encouraging. Many of the proposals seemed to have been prepared with a great deal of thought and care and they proved immensely helpful to us. May Allah reward them for their co-operation and assistance and grant them courage and fortitude to sustain these efforts in our struggle to establish an Islamic order.

According to schedule the educational conference was held on 23 Sha'ban 1363 A.H. (14 August 1944) at Darul Islam, Pathankot, India. It was attended by members and sympathisers of the Jama'at-e-Islami and a few others who had an interest in these educational problems. The total number of participants was 42.

The First Session

The first session of the conference was held at the mosque of Darul Islam after *Zohar* prayer. Inaugurating the conference, Maulana Sayyid Abul 'Ala Mawdudi first read his paper entitled "Proposals for a New Education System" which had been published in the *Tarjuman-ul-Qur'an* as well as in booklet form [and which appears in this anthology on page 60] and then said:

"Gentlemen! Although you may have already read this article, I thought I had better reread it at this august assembly since it provides the cornerstone of our education policy. The new educational institution should be structured on the principles enunciated in this article. It was therefore essential to remind you of

these principles in case your endeavours should go amiss. I do not pretend to be an educational expert nor can I formulate at the moment a workable scheme for our educational programme. I am only describing the virtues essential for the members of an Islamic movement. The onus lies on you to suggest the practical measures to develop these virtues in them.

As you know, none of the existing education systems in the country is committed to Islamic ideology nor does it produce men who could serve the need of an Islamic movement. We are therefore obliged to establish a separate educational institution which can provide academic as well as moral training to the younger generation. The need for moral training assumes added significance since no system exists for their collective training in this modern age. The old system of collective training has become outdated in the face of modern political and cultural revolution; and it has not evolved a new system of its own to replace the old one. Consequently, there is a dearth of morally sound persons in this country. I regret to note that even highly educated persons, regardless of whether they are traditionalists or modernists, lack decorum, discipline and training. Hence it is difficult to organize a disciplined party which would strive for a noble cause. In other communities throughout the world where a system of collective training exists, people are already trained and disciplined. To launch a movement in these communities poses no problem. What one has to do is to develop in the already trained and disciplined persons the traits essential for a movement and to activate them towards this end. The Muslim

community, however, is deficient even in respect of initial training. You will have to train and reshape the Muslim populace from the beginning. Our educational system should, therefore, pay more attention to their moral training than to their intellectual training. For want of dedicated and disciplined workers for an Islamic movement we have not been able to make any headway despite our best intentions.

There is another important fact which should be kept in mind. At the moment we are not going to assume the responsibility of the government, so the proposed educational system is not obliged to produce persons capable of running an administrative machine. The proposed system should confine itself to producing trained and disciplined leaders and workers who could bring about a moral, social and ideological revolution all over the world. For this purpose we do not require experts in medicine, engineering and other fields of science but men who have insight into Islam and the social sciences. As the scope of our activities widens and we assume new responsibilities, we shall set up new departments to cater to our needs. At present we should establish only five departments of higher education, the details of which are given below. To meet the requirements of these five departments the educational system at primary and secondary levels also needs to be reorganized.

Higher Education

I. Academic Education: The five departments of higher education mentioned above are:

1. Philosophy: It should comprise the courses in the history of philosophy and the different schools of Muslim as well as non-Muslim philosophy and mysticism, logic, psychology, philosophy of ethics, theoretical science, the philosophy of the Qur'an and the *Hadith*.
2. History: It should consist of the courses in the history of Islam, the history of Muslims, ancient and modern history of the world, the history of philosophy, sociology and its philosophies, civics, political science, the history of Islamic philosophy and culture, and socio-political system of the world with reference to the Qur'an and the *Hadith*.
3. Economics: It should include the study of political economy, the different economic systems of the world with reference to the Qur'an, the *Hadith* and Islamic jurisprudence.
4. Law: It should include the study of the history of law, the codes of law from ancient to present times, the legal system with reference to the Qur'an, the *Hadith* and Islamic jurisprudence.
5. Islamic Studies: It should include the study of Arabic language and literature, the commentaries of the Qur'an and the *Hadith*, Islamic jurisprudence, the history of Islamic studies, the history of Muslim thought, and comparative religion.

II. Moral Education: Along with the academic programme mentioned above, students also need to be given a background in the following moral elements.

1. They should be complete Muslims in their thinking as well as outlook and inspired with the spirit to lay down their lives for the sake of Islam.
2. They should have a profound knowledge of Islamic jurisprudence as well as a deeper insight into religion so that they can restructure the existing social and cultural life along Islamic lines.
3. Their intellectual training should be of such a high order as to enable to dominate the intellectual world of their time.
4. They should be immune from the vice which, according to the Qur'an and the *Hadith*, are the attributes of infidels and hypocrites and diametrically opposed to Islam and pernicious to a society. They should be an embodiment of those virtues which, in the words of the Qur'an, are the traits of the faithful and pious.
5. They should be able to stand independently in the struggle of life; they should be all-rounders and capable of making their way through any situation.

This should be the infrastructure of our educational edifice at the higher level. To sustain this infrastructure you are obliged to establish the following departments at secondary level.

<u>Secondary Education</u>

I. General:
   1. To provide instruction in Arabic as well as English or any other European language so

that students can pursue their research at higher level.

2. To provide basic training for research on the Holy Qur'an.
3. To make a detailed study of selections from the *Hadith* and its principles which would help students in conducting higher research in this field.

II. Special Departments:

These special departments should correspond to the needs of the five departments proposed for higher education. At secondary level students should be initiated into those disciplines which would be helpful in their research at higher level. For example:

1. For the department of philosophy there should be a corresponding course at secondary level comprising the fundamentals of logic and philosophy, ancient and modern, which would make the students, familiar with the terminology as well as presentation. Students should also be provided elementary courses in psychology, physics and chemistry.
2. For the department of history there should be a course including the history of sociology and political science which would provide guidance to students in conducting their research in history and culture.
3. For the department of economics there should be a course consisting of the principles of economics, finance, banking, business transactions, and the

prevailing economic systems and their theories. The course should be so designed as to provide the students an overview of the economic structure of human society.

4. For the department of law there should be a course comprising the principles of law and jurisprudence, history of law and Islamic jurisprudence, and the juridical issues pertaining to the four *Sunni* juristic schools of thought.
5. For the department of Islamic studies there should be an advanced course of Arabic in addition to the general course proposed above. The course should also include Islamic jurisprudence and its history as well as a comparative study of various religions.

You cannot sustain the two upper structures of your educational edifice without a strong foundation at primary level. Academically as well as morally, students at primary level should be equipped with those abilities and traits which are essential for civilized men and workers of an Islamic movement. You should also keep in view those students who are likely to drop out after the primary level. They need your special attention. You should equip them with a basic education as well as training and develop those essential traits which could make them active participants in the struggle of life. It is your responsibility to determine the period of study at different levels. I only want to describe the abilities and characteristics students need to have at the end of their primary education.

Primary Education

I. Ethical:

1. Decency and decorum, cleanliness, ability to discriminate between good and bad, and to appreciate what is good and beautiful.
2. Politeness of manners in personal, family and collective life.
3. To live and work in a society in a disciplined and civilized manner, and to acquire the habit of self-accountability, sense of duty and responsibility.
4. Large-heartedness, farsightedness, fortitude and self-respect.
5. Strong will, firm determination, seriousness, sincerity and, most importantly, the quality of being unhypocritical.
6. Courage, bravery, diligence, the ability to do every kind of work, basic knowledge about the various aspects of human life.
7. Deep love and attachment for Islamic ideology which should find expression in all their activities.
8. Habit of evaluating everything according to the Islamic standard of right and wrong.
9. The attributes for collective life as defined in the Qur'an and the *Hadith*.
10. Logical thinking.
11. Habit of research and curiosity, thinking and observation, rationalization and experimentation.

II. Practical Training:

1. Wrestling, swimming, club-fighting, sword-fighting, horse-riding, cycling and the use of fire-arms.

2. Skill in using a spade, mattock, pick axe, hammer, hoe, saw, adze; practical training in first aid.
3. Ability to manage a hostel, organize a large gathering, a picnic or tour.
4. Knowledge of office work and ability to write commercial correspondence.
5. Ability to make a speech, write, preach and converse.
6. Some knowledge of home economics.

III. Academic:

1. Ability to read Urdu texts and to express himself clearly in written as well as spoken Urdu.
2. Elementary knowledge of Arabic to be able to understand the Qur'an in brief.
3. Elementary knowledge of Persian to be able to understand such simple texts as *Gulistan* and *Bostan*.
4. Elementary knowledge of English to be able to understand simple English texts and translate them into Urdu.
5. Elementary knowledge of geography, mathematics, biology, physics, chemistry, astronomy and geology.
6. Basic knowledge about the history of Islam and Muslims, life of the Prophets (Peace be upon them), the right-guided heroes of Muslim Ummah; and Indian history.
7. Clear conception about the fundamentals of Islamic faith, ethics, culture and civilization,

and basic knowledge of Islamic Jurisprudence pertaining to the affairs of daily life.

8. Basic knowledge about hygiene and anatomy.
9. Skill in drawing, scale-drawing, model-drawing, map-drawing and map-reading, free-hand painting with a special emphasis on tidiness and aesthetic sense, precision and true expression of feelings.

Temporary Arrangement for Secondary and Higher Education

Now I wish to draw your attention to another important fact. It is obvious that primary or secondary education alone cannot cater to the needs of our movement. It is through higher education that we can achieve our goal. The immediate requirements of our movement are so pressing that we cannot defer them until such time as students reach the higher stage. We are therefore obliged to make a temporary arrangement for secondary and higher education so that students who have already completed their studies in the existing colleges and religious institutions can be oriented along Islamic lines. This will serve two purposes. First, we would be able to train a team of workers and leaders for our movement. Second, those who receive education under this arrangement would subsequently be able to participate in the instructional and other activities of our educational programme at secondary and higher levels. Later on, this temporary arrangement, with some modifications, would be transformed into a permanent department of higher education to

provide education and training to those students who received their early education at other institutions. The syllabus, duration and other related matters for this temporary arrangement, are to be proposed by you. I only want to point out the target of academic achievements for students on the completion of their studies under this arrangement.

Academic Standard:

On the completion of their studies students are expected to have the following academic achievements:

1. A keen insight into the Qur'an and the *Hadith* to be able to seek guidance from the Book of Allah and the Traditions of the Holy Prophet (peace be upon him) in the varying problems of life.
2. A knowledge of Islamic jurisprudence to be able to understand the different juristic schools of thought, their principles of deductions and doctrinal controversies.
3. A knowledge of ancient as well as modern philosophy to be able to understand ancient writings and the educational background of the present age.
4. A knowledge of the social sciences to be able to critically evaluate the cultural problems and movements of the modern age.
5. An overview of the history of the world, the early Islamic period and modern Europe.

I shall now urge you to go ahead with this work. May Allah help and guide you in this noble task.

After the inaugural speech of the Amir-e-Jama'at, Maulana Sayyid Abul 'Ala Mawdudi, the questionnaires from the various delegates were returned to those who were present at the meeting so that they could review their proposals in the light of the Maulana's speech and put forth new proposals, if any, at the next session. The first session concluded with the call for *Asr* prayer. After the prayer the members began to review their proposals individually and in small groups.

The Second Session

The second session of the conference began its deliberations the following day at 9 a.m. under the chairmanship of Maulana Sayyid Abul 'Ala Mawdudi. Replies to the questionnaires were distributed among the participants. Maulana Mawdudi first read the question and then the reply from the various members. After a detailed and prolonged discussion the conference adopted the following resolutions:

1. Length of Academic Session: 14 years divided in the following stages:
   a. Primary : 8 years
   b. Secondary : 2 years
   c. Higher : 4 years
2. For the time being an educational institution at primary level would be established, with Mr.

Muhammad Abdul Jabbar Ghazi, M.A.B.T., as its director.

3. Students from 6 to 8 years of age would be admitted to grade I.

   Note: Students admitted to higher classes at primary level would be put in a special class for a period of three months. A student of the same age group would be appointed their guide and companion to familiarize them with the various departments of the new centre of the Jama'at-e-Islami. Students joining this special class would also be looked after by the teacher in charge of their guide. Under the supervision of the guide as well as his supervisor the new comers should be able to adapt themselves to the new educational environment.

4. This institution would be a residential one.
5. All educational expenses including accommodation and board would be paid by the parents or guardians of the students.
6. Admission would be open only to the children of parents or guardians who support the programme of the Jama'at-e-Islami and agree that their children or wards will serve the cause of Islam on the completion of their studies.
7. Endeavours should be made to develop the inborn abilities and self-confidence of the students so that they can stand independently in the struggle of life, and earn their living.
8. A committee comprising the following members was set up to design the syllabi and the scheme for a new educational institution within four months. The committee was authorized to co-opt other members to assist it.

   i. Mr. Muhammad Abdul Jabbar Ghazi – Convener
   ii. Maulana Amin Ahsan Islahi
   iii. Qazi Hamidullah

iv. Mr Naeem Siddiqui
v. Khawaja Muhammad Siddiqui
Note: Replies to the questionnaires and relevant papers were handed over to the convenor of the committee.

9. A committee consisting of the following members was set up to work out the details of administrative structure, selection and training of teachers, management of hostel, construction of the educational institution, and other related matters.
   i. Maulana Sayyid Abul ' Ala Mawdudi
   ii. Maulana Amin Ahsan Islahi
   iii. Mr. Muhammad Abdul Jabbar Ghazi — Convener
   iv- Chaudhry Muhammad Akber

Temporary Arrangement for Secondary and Higher Education

The following decisions regarding secondary and higher education were taken:

1. A separate institution would be established for secondary and higher education, with Maulana Amin Ahsan Islahi as its director.
2. The duration for secondary and higher education would be six years, that is, two and four years respectively.
   Note: Facilities would be provided to graduates from other universities and religious institutions so that they might complete their education in a shorter time.
3. Students who have either matriculated or read up to intermediate standard at religious institutions

would be eligible for admission to the first year of the secondary stage.

4. Candidates applying for admission would have to appear for an interview.
5. Admission would be granted to those candidates who support the programme of the Jama'at-e-Islami.
6. Educational expenses, including accommodation and board, would be paid by the parents or guardians of the students.
7. A committee with the following members was set up to design the syllabi and the scheme for the proposed institution.
   - i. Maulana Amin Ahsan Islahi --- Convenor
   - ii. Maulana Akhtar Ahsan Islahi
   - iii. Maulana Masud Alam Nadvi
   - iv. Maulana Abul Lais Islahi

NOTES

1. *The origin of the Jama'at-e-Islami dates back to 1933 when Maulana Sayyid Abul 'Ala Mawdudi began a systematic campaign against the impact of western civilization on Muslims in the Tarjuman-ul-Qur'an, a monthly Urdu journal. The future of the Muslims, he argued, lay in adhering to the Islamic ways of life. To awaken the Muslims of India to the danger of Hindu domination and to convince them that they were a separate and a distinct community, Maulana Mawdudi wrote a series of essays in the Tarjuman-ul-Qur'an, subsequently published them in book form entitled Musalman Aur Maujuda Siyasi Kashmakash (Muslims and the Present Political Struggle).*

   Later on, when Maulana Mawdudi felt the need for a collective effort to establish an Islamic order, he called upon his followers to organize themselves. On August 26, 1941, Maulana Mawdudi

and 75 others who shared his views met in Lahore and founded the Jama'at-e-Islami.

The Jama'at-e-Islami is a religio-political party. For the Jama'at politics is not an end in itself; it is rather a means to an end, which is to establish the sovereignty of Allah on this earth. The Jama'at believes that this objective cannot be achieved unless it assumes the responsibility of government.

The Jama'at-e-Islami is the most democratic party in Pakistan. The chief of the party (Amir-e-Jama'at) is elected every five years. To assist the party chief there is an elected Central Advisory Council (Markazi Majlis-e-Shura). The Council, inter alia, keeps a vigilant eye on the party chief who is answerable to it for all affairs pertaining to the Jama'at and its working. The constitution of the Jama'at-e-Islami forbids its members to advance their own candidatures in the elections for any office. Rank in the Jama'at-e-Islami is not determined by social status, secular learning, or worldly possession but is judged by piety, insight into Islam, capability of running the movement and eagerness to sacrifice the wealth and time for its objectives.

Maulana Mawdudi (1903-1979) was the chief of the party until 1972 when Mian Tufail Mohammad took over from him. When his health began to fail he stepped aside and asked the Jama'at to elect its new chief. This in itself is a unique example in the political history of the subcontinent when the founder of a party insists on stabilizing an institution rather than enhancing his personality.

The Jama'at-e-Islami's vision of an Islamic state is not confined to Pakistan. It aspires to see the whole world governed by the eternal and all-embracing divinely-revealed Shariah.

One of the important legacies of the Jama'at-e-Islami is its vast and comprehensive literature, mostly from the pen of Maulana Mawdudi, the founder and chief architect of the party. The popularity of its literature can be assessed by the fact that some of the books have been through 30 reprints. Some publications are available in more than 20 languages. [Tr.]

2. *Mian Tufail Mohammad (1914-2009) was elected to the office of Amir-e-Jama'at in 1972. Prior to that he was the Secretary General of the Jama'at-e-Islami until 1965. Then he was made head of the West Pakistan Jama'at. From 1969 to 1972 he was the deputy chief of the Jama'at-e-Islami at national level.*

   Mian Tufail Mohammad was born in Kapurthalla State, East Punjab, India. Having obtained his degree in law with distinction

he joined the bar. Subsequently he joined the Jama'at-e-Islami and became a full-time worker with the paltry salary of Rs.40/= per month.

Mian Saheb was closely associated with Maulana Mawdudi in the struggle for Islamic renaissance and faced many hardships. He has always been in the forefront of national struggle for the restoration of democracy and promotion of Islamic values. In the early 1950s when Ghulam Muhammad, the then Governor General of Pakistan, dissolved the Constituent Assembly, it was he who persuaded the late Maulvi Tamizuddin Khan, the speaker of the Assembly, to challenge the action of the Governor General in the court. He waged a relentless struggle against the despotic rule of Ayub Khan which led to his imprisonment on the charge of treason. In 1977 he played an important role in unifying the opposition parties under the banner of PNA (Pakistan National Alliance), planning the strategy of the election campaign and leading a people's movement against the rigging of ballots. That he provided an effective opposition throughout his life is acknowledged even by his worst enemies. In political circles he was held in high esteem for his political insight and sagacity, his firmness and determination, his austerity and piety. [Tr.]

A Scheme for an Islamic University

Maulana Sayyid Abul 'Ala Mawdudi presented a scheme for an Islamic University to Rabita-e-Alam-e-Islami to be forwarded to the Government of Saudi Arabia in connection with the founding of Madina University of which he was a founder member.

In some Muslim countries it is being proposed that their educational system should be restructured on an Islamic foundation. New institutions have even been established to provide education and training to Muslim youths in consonance with Islamic ideology. Yet the intellectuals of the Islamic world are not satisfied with any of these institutions. What the Muslim world needs today is neither the old-styled religious seminaries and Sharia colleges which produce traditional religious scholars, nor modern universities to produce western-oriented scholars, but a university which would produce standard-bearers of Islam for the world at large.

At present in Muslim countries, right from Indonesia to Morocco, there are two systems of education in force. The one is essentially secular in character; it is producing men who are thoroughly westernized in their outlook and thinking. The products of this system are currently at the helms of government in Muslim countries. They control the economic policy, dominate the political scene and shape the culture and civilization of their country. Because of their lack of religious orientation they are steering the Muslim Ummah towards secularism. The other system is

essentially religious in character; it is producing traditional religious scholars who are ineffective in the contemporary world. They only serve as the custodians of religious affairs of our life. Nowhere in the Muslim world are they in a position to assume the leadership of their country. They provide only feeble opposition to the anti-Islamic forces. Even this opposition, ineffective as it is, has failed to deter the menace of atheism and secularism in Muslim countries. It is, therefore, high time that Muslim countries reconstructed their educational system to produce scholars who can assume the leadership of the Muslim Ummah and who are intellectually as well as morally on a par with their westernized counterparts.

As already pointed out, there is hardly any educational institution in the Muslim world which can produce such scholars. In the absence of such institutions it is difficult to save Muslims from religious and moral decadence. The financial expenditure involved in establishing these institutions can only be met by a government. The leadership of Muslim countries, being westernized to the backbone, is the last to be interested in establishing this type of institution. I have, therefore, no alternative but to present the scheme for such an institution to the Islamic world. Maybe Muslim scholars and intellectuals will approve of it and some Muslim countries will volunteer to give it a practical shape.

The Aim and Scope of the Proposed University

1. First of all, the aim of the proposed university must be determined. This aim should be the cornerstone of the educational programme of this

institution. In my opinion the aim of this university should be "to produce such scholars who can provide guidance to the contemporary world in all departments of life in accordance with the teachings of Islam." The administrative as well as the academic staff of the university should strive to achieve this objective.

2. The academic programme of this university should be confined to Islamic learning. Secular subjects may be taught as a complement to Islamic learning rather than as an exercise to produce experts in these subjects.
3. The university must be a residential one.
4. Admission should be open to all Muslim students of the world.
5. The environment of the university should be conducive to promote piety and righteousness among students. It should be kept immune from the influence of western culture and civilization. Otherwise students are likely to develop a defeatist mentality. The use of western dress must be prohibited within the premises of the university. In place of purely western games and sports, the university should provide training in riding, swimming, marksmanship, the use of fire-arms, motor-cycling, and driving. In addition, the university should provide compulsory military training to students.
6. Mere academic competence should not be the criterion in selecting teachers for this university. Emphasis should be laid on their piety and righteousness. They should be practicing Muslims and free from moral weaknesses. The university

should ensure that the members of the family of teachers also observe Islamic Sharia. A teacher whose family members have no respect for Islamic teachings cannot be a model for his students.

7. The university should provide academic and moral training to students in such a manner as to develop the following:
    i. Student should develop love and respect for Islamic culture as well as a firm determination to establish it all over the world;
    ii. they should be practicing Muslims as well as imbued with Islamic moral values;
    iii. they should develop a thorough understanding of Islam as well as Islamic jurisprudence;
    iv. they should be free from sectarian religious prejudices;
    v. they should develop competence in writing and speaking as well as missionary work;
    vi. they should be diligent and hard-working, as well as independent; and
    vii. they should develop administrative ability as well as the quality of leadership.
8. Students who have completed secondary education are eligible for admission to this university. Arabic-speaking students should be immediately admitted to the university. For non-Arabic speaking students, a one-year intensive course in Arabic should be provided before considering them for admission.

The Stages of University Education

9. The university education should be divided into three stages over a period of nine years. The first

stage will be of four years' duration, the second, of three years, and the third, of two years.

10. First Stage

During the first four years students should be taught the following subjects:

i. The Doctrines of Islamic Creed: This course should include the fundamentals of Islamic faith with reference to the Qur'an and the *Hadith* and a brief history of the origins and causes of religious differences among Muslims and the history of various religious schools of thought which exist in the Islamic world. The second half of this course should, however, be confined to academic instruction only. Teachers should not involve themselves in religious disputes.

ii. Islamic Code of Life: This course should provide a comprehensive view of the fundamentals of Islamic faith, the ethical and moral principles of Islam, its socio-economic and political systems, and its tenets governing the family as well as the individual life of Muslims.

iii. The Qur'an: Students should be taught the entire Qur'an with a brief commentary. Instead of prescribing any particular commentary, the teacher should himself prepare the lessons on the Qur'an with the help of different commentaries. He should not merely explain the surface meaning of the Qur'an but provide a deeper insight into it and dispel doubts emerging in the minds of his students.

iv. The Hadith: This course should consist of the principles of the *Hadith,* their historical development, and how to judge the authenticity of a particular text. Students should then be taught brief selections of the *Hadith* such as *Muntaquil Akhbar, Balooghul Maram, or Mishkatul Masabeeh.*

v. Islamic Jurisprudence: The study of Islamic jurisprudence should include its principles, its historical development, the different schools of jurists, and the principles of deduction, followed by a study of eminent *Mujtahids* who codified Islamic laws.

vi. Islamic History: This course should consist of the history of the Prophets (Peace be upon them), the history of the early Islamic period with special reference to the life of the Prophet Muhammad (Peace be upon him) and the rightly-guided Caliphs, and a brief history of the Islamic world.

vii. Social Science: Instruction in the social sciences, specially economics, political science and sociology, should be criticism-oriented so that students can distinguish between the Islamic and the western points of view. Teachers providing instruction in the social sciences must be thoroughly acquainted with Islamic as well as western approaches.

viii. World Religion: This course should include the major religions of the world, namely, Judaism, Christianity, Buddhism and Hinduism.

ix. Modern Western Thought: This course should include a brief history of western thought and

various political systems such as western democracy, socialism, capitalism, fascism, etc.

11. Secondary Stage

At the secondary stage, there should be five departments: *Tafseer, Hadith,* Jurisprudence, the science of *Kalam* and Islamic History.

i. The Department of Tafseer: In this department the following subjects should be taught:
   a. History of the Qur'an
   b. Historical development of the science of Qur'an-commentary and the distinctive features of different schools of exegetes
   c. Difference in the recitation of the Qur'an.
   d. Principles of the Qur'an-commentary.
   e. Critical study of the Qur'an.
   f. Review of the criticisms on the Qur'an and their replies.
   g. The Qur'anic injunctions.

ii. The Department of the Hadith: In this department the following subjects should be taught:
   a. History of compiling of the *Hadith.*
   b. Relevant aspects of the science of *Hadith.*
   c. Critical study of one of the early authentic books on the *Hadith,* so that students can distinguish between the genuine and the spurious Traditions.
   d. Comprehensive survey of the various books on the Hadith such as *Sahih Bukhari, Sahih Muslim, Sunan* of *Abu Daŵud, Tirmidhi, Ibn Majah, al-Nisai,* etc.

e. Review of the criticisms on the *Hadith* and their replies.

iii. The Department of Islamic Jurisprudence: In this department the following subjects should be taught:

a. Principles of Islamic jurisprudence.
b. Historical development of the science of Islamic jurisprudence.
c. Philosophy of modern law.
d. Comparative study of Roman, Iranian, Judaic, western and Islamic law and their methods of legislation.
e. Different schools of Islamic jurists and their principles of deduction from the Qur'an and the *Hadith* to codify laws.
f. Practical training to students to deduce laws from the Qur'an and the *Hadith*.
g. Study of the Shiite juristic schools of thought such as *Zahiri, Zaidi and Jaffri*.

iv. The Department of the philosophy of *Kalam*: In this department the following subjects should be taught:

a. Elementary principles of logic.
b. Ancient and modern philosophy.
c. Historical development of the science of *Kalam* among Muslims and the different schools of thought relating to this science.
d. Problems of *Kalam* and the guidance provided by the Qur'an and the *Hadith*.
e. Review of the criticisms of Islam and their replies.

f. Comparative study of the major religions of the world, specially Christianity and its sects, and a detailed study of their *Kalam*.
g. Study of the works of Christian missionaries and their mode of propagating Christianity.

v. <u>The Department of Islamic History:</u> In this department the following subjects should be taught:

a. Philosophy of history with reference to the Qur'an.
b. Different schools of thought of the philosophy of history from Ibn Khaldun to the present day.
c. History of Arabia and the Middle East before the dawn of Islam.
d. History of Islam from the time of the Prophet Muhammad (Peace be upon him) to the present day.
e. History of *Mujtahid* movements in Islam.
f. History of western colonialism in Muslim countries, and its impact on their culture and religion.

12. <u>Third Stage</u>

In the final stage the university should provide specialized instruction. Students should do research on a particular subject in any of the above subjects, and on successful completion of their project they should be awarded doctoral degree.

13. There should be a good library for the university to meet the requirements of the above departments.

14. A committee should be set up to design the curricula for the various stages of education and to recommend relevant books for the various departments.

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